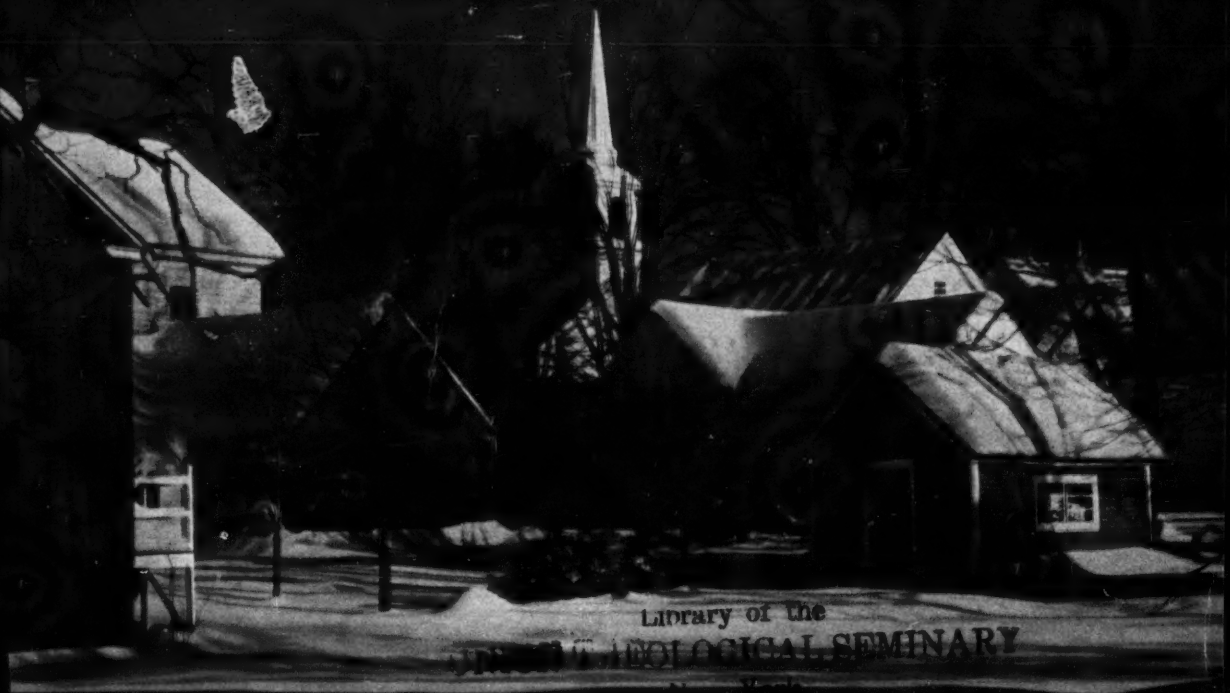


# Christian Herald

JANUARY • 1951



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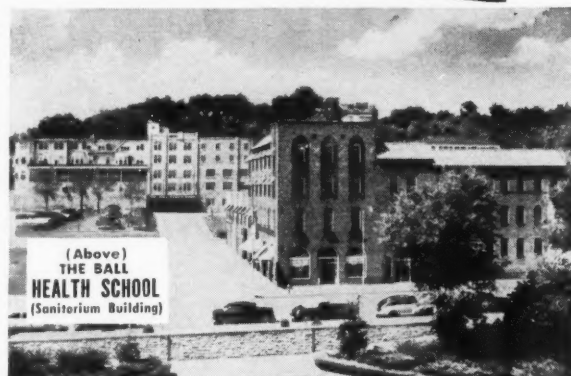
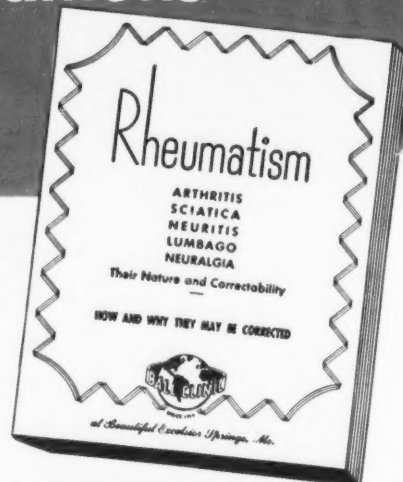
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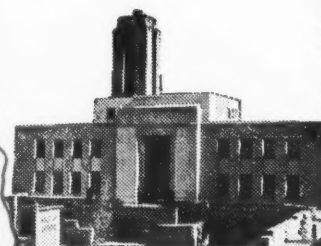
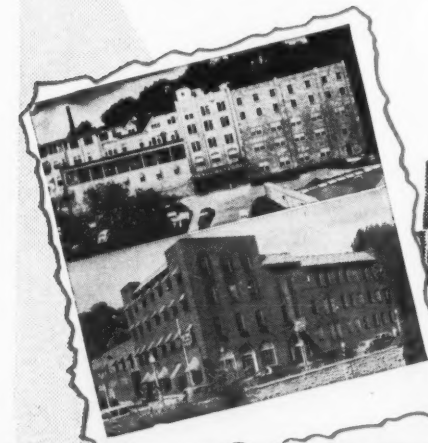
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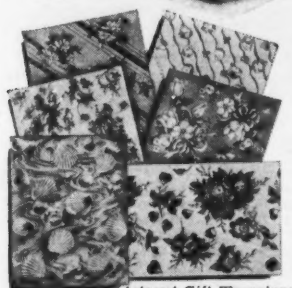
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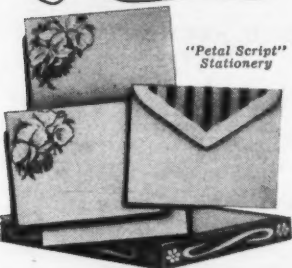
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# Christian Herald

DANIEL A. POLING, *Editor*

JANUARY • 1951

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## COMING NEXT MONTH...

**MIXED MARRIAGES:** If there is any one problem above another which is bothering parents these days, it is "What shall we do if our daughter (or son) falls in love with a person not of our faith?" We get a sharp look into this matter through Russell Berg's article, "Why Mixed Marriages Don't Make Sense," in the February issue.

**FEBRUARY COVER:** This is a subject you will want to cut out, frame and use in your home or Sunday-school class. It presents in dramatic pictorial form a scene from Abraham Lincoln's life, and features one of Honest Abe's most trenchant quotes, as suited to our times as the news in today's paper.

**CHRISTIAN PHARMACIST:** Don't miss reading about "Dr. Charlie of Macon." This Georgia pharmacist is a prime example of the manner in which a dedicated Christian can put his religion to work in his business and for the sake of his community.

**RETARDED CHILDREN:** Do you know anything of the heartbreak of a parent—to say nothing of the child—who realizes that her youngster will never be mentally normal? That poignant situation was faced a while back by some mothers in New Jersey. What they did about it makes an article as bracing to other parents as this program was to its founders.

**NEW HOUSING FOR AGED:** You've heard a lot about Penney Farms, Fla., where "the dawn comes up at sunset" for retired ministers and their wives. We now take you on a pictorial tour of a brand-new apartment project where 120 retired Christian workers have just settled.

**CHRIST'S NAVIGATORS:** Have you heard about the organization for men of the U. S. Navy called the "Navigators"? Now reactivated and going strong again, this group and its vigorous leader will be with us in "Onward, Christian Sailors."

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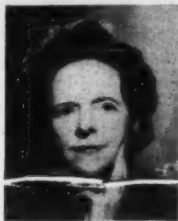
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## Among Those Present

**Faith Baldwin** (October Third, page 23), for long a top-ranker on any list of America's favorite storytellers, was born in New Rochelle, N. Y. Her early years were spent in various schools here and abroad; her first published effort appeared when she was 18. Throughout a fruitful career she has written inspiringly and entertainingly — novels, short stories, articles, verse.



She now lives in Connecticut and has four children. No lover of exercise, she nevertheless spends an occasional month fishing on the St. Lawrence River, from whose waters she once dragged two large muskies. She despises crowds, subways. Five-foot-two, with brown hair and blue eyes, vivacious and ebullient, she calls herself a superb worrier. Her novel, to be published in February, is "The Whole Armor." That's one to look forward to!

**Russell O. Berg** (Your Altar Has an Interesting Ancestry, page 41) was born on an Indiana farm which, for some reason, he left almost as soon as he could walk. Mr. Berg is both an author and an editorial cartoonist. He began drawing at an early age or about the time he shook the dust of that farm from his heels. He went on to study at various institutions, winding up at the Cleveland Art School.



At 22 he was doing "chalk-talks" on the Chautauqua circuit. He did this for six years or until he landed with the Scripps-Howard paper in Indianapolis as cartoonist and reporter. For the past fifteen years he has been doing free-lance cartooning as well as writing and illustrating articles for various periodicals.

**Darrell Huff**, who invites you to *Meet the Gilmores of Sonoma, Calif.*, on page 20, was a magazine editor up until six years ago when he kicked over the traces and went out to free lance. He had been either associate or managing editor of *Look*, *Liberty*, *Better Homes & Gardens* and the *David C. Cook* weeklies — although not simultaneously!



He lived near New York and free-lanced there for a while, until he bought ten acres in Jack London's Valley of the Moon in California. Now he has a family that includes four daughters and free-lancing to provide for this menage is rough going, but he likes it!

JANUARY 1951

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### Christianity in Japan and Korea

• Recently an evangelist compared conditions in Korea and Japan. He said that "Modernism" in Japan had left the Church sterile and helpless when the great test came, but that Fundamentalism in Korea had been a bulwark against Communism. Is this your conclusion?

KANSAS

W. L. C.

This is not my conclusion. I would say, first off, that I did not find the difference between Japan and Korea which you describe. Indeed I found the same qualities in both Japan and Korea. Nor did I find anywhere in Korea a suggestion that there had been serious differences between Fundamentalists and Modernists. There was universal loyalty to Jesus Christ as Lord and Saviour.

I am completely unsympathetic with this effort to create or to emphasize "schism" in our Protestant faith and testimony. Often I am so troubled by it that I go to my knees in prayer that we shall learn in practice the truth of Paul's timeless message found in II Corinthians 3:6.

### When Parents Grow Old

• Our mother is 95. I am 77. It has become physically impossible for my sister and me to care for our parent and we have been compelled to place her in a state mental hospital. It breaks our hearts and we wonder whether we have done wrong. Can you help us?

MAINE

S. B.

This question and the letter accompanying it justify me in saying you have not done wrong. You have done exactly right. Your unfaltering love for your mother has caused you to go far beyond your strength and years in caring for her. Now it is your good fortune that there is an institution available and that care of your mother is continued.

### Basis for Tithing

• We are farmers. How should we figure the tithe? Do you believe that church upkeep and improvements, also charities, come within the tithe?

OHIO

A. A.

As of my opinion you are justified in basing your tithe upon the amount you report for your income tax. Those in business, and certainly farmers are in business, should first deduct the ex-

penses of their business. Since I receive a salary I base my tithe on my total income.

Yes, upkeep and improvements on the church, paid for from the church treasury, and contributions to charitable causes, for me at least, come within the tithe.

### Un-Christian Minister

• A minister recently said that he did not want a certain woman or her child in his church or in any of the activities of his church because the husband runs a night club. She herself is a sincere Christian. Is the minister justified in his position?

FLORIDA

A. B.

He is not. It is difficult to believe that there is such a minister and if there is, he does not belong in any Christian pulpit.

### Secret Fraternities

• What is your opinion of secret fraternities? Can a Christian be affiliated with one and still be what God would have him be?

WEST VIRGINIA

F. K. R.

I belong to no fraternal organization, but some of the finest, most effective Christians I know do belong. My father and my grandfather were Masons. Also they were Christian ministers, unselfish, unafraid, Christ-centered.

### Modern Language in Religion?

• What is your opinion of the statement made recently by an interdenominational leader that we need modern language in religion, that the old phrases are outgrown? He particularly objected to words and sentences which include "the blood of the Lamb," "Jesus never fails," "saved by Grace," etc., etc. Would a modern vocabulary make a wider and deeper impression on the vast unchurched community?

It would take something more than a "modern vocabulary" to make that impression. I do not find the Roman Catholic Church failing because the language of a thousand years and more is still the vehicle of salvation. Today Billy Graham revives the tradition of Billy Sunday, speaks to multitudes on Boston Common, on the campus of the University of North Carolina and across the continent. He makes the headlines with the language of the fathers. Also—and this is sig-

nificant—he salts his message with the vernacular. Here is the answer to the question. Jesus was heard by the common people because they could understand Him. He addressed them in the streets and on the highways. He used their words and symbols but equally He was master of the scholars. Not the exclusion of one, but the use of everything worthy is the answer. The brother who offered this criticism will do well to study Billy Graham and Frank Buchman as well as Reinhold Niebuhr and Dr. Visser 't Hooft.

### Strikes and the Gospel

• Is a preacher who secures a just settlement of a strike preaching the Gospel?

INDIANA

B. S.

He certainly is!

### Two Marriage Ceremonies

• Recently I married two young people and later learned that they had been married for the second time in another church. Calling this minister I was informed that "they just wanted to have it done with their friends present." Have you heard of anything like this?

NEW YORK

G. E. S.

Yes, to that last. The first ceremony is, however, the legal one, the second in the nature of a reconsecration. Twice in my experience but after a much longer lapse of time I had a part in such a second service.

### Singing the Lord's Prayer

• When the Lord's Prayer is sung, is it a solo or a prayer? Should the head be bowed?

COLORADO

L. P. W.

It may be either and should be both. Bow the head if that is your mood or lift your eyes "to the Source of all strength." I have never experienced more profound emotions than when standing in meditation and prayer with my face lifted to the stars or warmed by the sun of His righteousness.

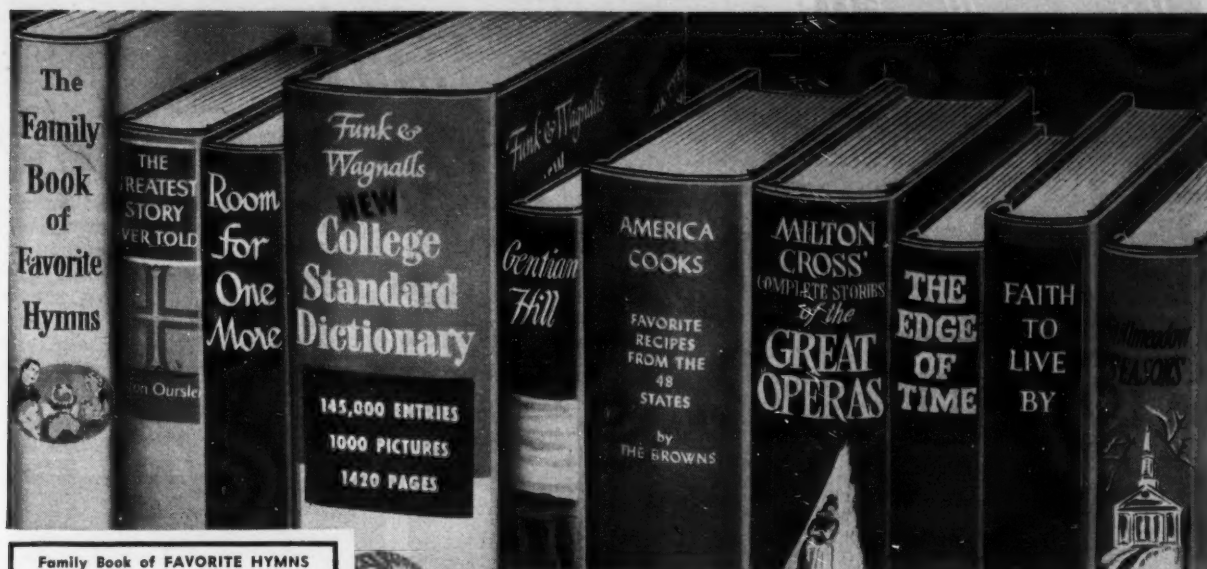
### Extremes in Dress

• At my denominational conference the young people and some adults wore scanty clothing while in public—shorts, low necks, etc. However, no one attended religious services in this garb. I do not desire to censure youth but I am shocked. May I have your opinion?

NORTH CAROLINA

W. J. G.

I am glad the one asking the question does not "censure." For me, particularly in humid weather, it is too much rather than too little that gives me pain! Certainly there are extremes and the authorities of a religious conference should be able with sound judgment to set the bounds.



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## Letter from Bloomfield

Many people have asked me about Bloomfield's determination to build in her students: positive, zealous convictions about Christianity and the American Way. And just as many have expressed eagerness to hear about Bloomfield's hardships and adventures . . . in growing up from 32 students six years ago to 200-odd this past year. This column seemed like a handy way to let all of you know more about us . . . Since you seem to be so interested.

I am still being amazed—even with the mask torn off the Communists so completely by now—at the fuss Bloomfield College started by insisting that all faculty members must be definitely pro-American (and therefore anti-Communist) in their thinking and doing.

In the early days, some academicians protested we were attempting to "bridle" our profs. Now, however, the mail is mostly commendatory; other colleges are making the same pronouncement. And this past Fall, Bloomfield became the first college in New Jersey to sign up all hands—students, faculty, and staff—to the Freedom Crusade scroll.

Presidents of small colleges like Bloomfield are only human after all, believe it or not. At class reunions, for example, I find myself looking with envious eyes at my own alma mater's gigantic football stadium . . . though I know that Bloomfield may never acquire more in that category than her present pillar-studded gymnasium.

But then the thought comes: we have people here at Bloomfield . . . of a very special kind. I wouldn't swap them for all your football fields.

Few terms ago, it was Roy Ahmaogak, full-blooded Eskimo, father of eleven children, seal hunter extraordinary, translator of an Eskimo language version of the Bible. Roy came to study—traveled 4,500 miles to our tiny campus. Today he's a Presbyterian minister preaching north of the Arctic Circle.

When I talk to people like the Ahmaogaks and so many others, I usually ask why they come to us . . . instead of a "big name" college or university. The words vary, but the gist is the same: because, they say, Bloomfield "stands for something." And that brings us right back to what that "something" is, we mentioned above . . . a positive, earnest, vigorous acceptance of the Christian Message—and an uncompromising, fact-buttressed feeling that the American Way is Our Way.

One of the letters I received about Bloomfield's stand re the Christian Gospel and the American Way accused us of being "prejudiced" and "partisan" where those two concepts are concerned.

That's right. We are.

Sincerely yours,

*Frederick Schweitzer.*

Frederick Schweitzer, President  
BLOOMFIELD COLLEGE AND SEMINARY

**BLOOMFIELD COLLEGE AND SEMINARY**—which has been serving your people since 1868—has made great strides in a new emphasis upon Christianity and the American Way, since a new administration initiated a program of expansion and revitalization six years ago. **BUT YOUR HELP IS NEEDED** to continue this progress. Won't you send a generous contribution today and enroll yourself thereby in the Friends of Bloomfield?

Board of Directors

*Bloomfield College  
and Seminary*

Bloomfield, New Jersey

# But Do You Tithe Your Time?

A sure-fire cure for the world's ills:  
more laymen doing more Kingdom work!

By EDGAR C. SCOTT, JR.

ONE day at lunch in January 1947, Clarence S. Johnson of St. Louis faced up to the biggest challenge of his life. His pastor, Dr. William H. McCorkle of St. Louis' Westminster Presbyterian Church (U.S.), asked him: "Are you willing to tithe your time as well as your money?"

As vice-president in charge of products and research of the nation's largest feed manufacturer—the Ralston Purina Co.—time was probably Clarence Johnson's scarcest commodity.

Still he was giving to church activities what he thought was a "reasonable" amount of his time. Most church functions found Johnson a participant. He was active in men's work and Sunday school. He was also an elder of his church and had been a consistent tither of his money. So he asked the minister the purpose of the question.

"I want you to accept the chairmanship of the Program of Progress of the Synod of Missouri," Dr. McCorkle told him, "and I know you'll have to tithe your time to do the job."

Johnson's first reaction was to turn down the request. Then he hesitated. "Let me pray the matter through," he asked his pastor.

And he did just that. A day or two later he accepted the challenge. Chairman of the Program of Progress of the Synod of Missouri ever since, Johnson's efforts in his church's campaign of evangelism have led to his being named associate director of the national program of the church, which operates through the General Assembly.

As a result Johnson makes frequent trips to various points, many of them on short notice. Sometimes he travels as far as 1000 miles, ironing out kinks in the campaign, firing others with a spark of his own enthusiasm and keeping the campaign humming.

How Johnson maintains such a pace is little short of amazing. His company responsibilities are not only heavy but



Says Mr. Johnson: "If all the Christians in the world tithed their time, there could be no Communism."

many. His daily routine of correspondence alone would be enough to swamp the average man in an eight-hour day. In addition, the Synod recently elected him moderator.

But to face Johnson across his well-kept and uncluttered desk one could easily be misled into thinking that he had all the time in the world. He's relaxed, unhurried, deeply tanned and fit. The first crinklings of a smile seem to perpetually light his rough-hewn countenance. Johnson's outward calm is real, and it springs from the inner man. He has simply "re-assessed the values in life," as he puts it, and disciplines his time accordingly. And therein lies his explanation of how anyone can tithe his time.

"Just ask yourself," he says, "if the time spent at golf or bridge, your evening at a movie or even your activities with various service groups are as important as facing up to your obligations to God and your church."

"Every person who has accepted the

Christian principles of living," he declares, "is obligated to present others to Christ. He has formed a partnership with God. He regards his health, his wealth, his wife, his children, his friends and his associates—and his time—as all belonging to the Lord."

To many laymen the challenge of tithing one's time as well as one's means may appear to be insurmountable. It involves sacrifices which likely will disrupt the accepted pattern of living. Such has been the case with Johnson. But the sacrifices were not insurmountable and he has no regrets.

Johnson organized the program to which his church assigned him much as a sales manager might set up a sales campaign. Two to four times a year in Kansas City and St. Louis he calls in pastors of various churches in the state for two-day conferences—known as Program of Progress schools or institutes—and asks each to bring with him a key lay-member of his respective congregation.

Actually, these conferences are schools of evangelism. Delegates learn details of new strategy planned by the General Assembly; they discuss methods of applying it in their own localities, and then ferret out solutions to individual problems in an open forum. But before departing to their home communities, each visiting lay-member participates in a series of test calls with a lay-worker of the city church.

**O**F EQUAL interest to Johnson, however, are opportunities to appear before groups of young people. Here, as in his labors with adults, he bears down on the necessity of Christians getting serious about their obligations.

"If all the Christians in the world tithed their time," he says, "there could be no Communism. Communism is a society wherein the state owns everything, the individual included; capitalism a society where all property belongs to the individual. But what we need is a belief in Theism as well as capitalism, wherein human life and property, time and talents, belong to God and we as individuals are stewards, accountable to God for their use."

The experiences of Clarence Johnson in tithing his time, of course, are not necessarily unique. They are duplicated every day by millions of Americans and Christians in other parts of the world. But there is a lesson in the way he has accomplished the task. For Johnson's formula proves that the task really isn't so difficult after all. It just requires a spiritual re-assessment of the values of living and the courage to discipline one's activities accordingly.

And the reward? Well, anyone who knows Clarence Johnson knows an intensely happy man!

THE END

## HOW TO CHOOSE A FAMILY MONUMENT



*It reflects the inspiration of  
a life forever beautiful*

When you face the important decision of selecting a family monument . . . which will stand in its original beauty to pay tribute long after your time . . . ask your Rock of Ages authorized dealer to show you Rock of Ages monuments erected long ago—still brilliant, still beautiful. Rock of Ages blue-grey granite has a hard, close-knit texture which permits its high polish and exquisite sculpturing to remain unchanged throughout years of exposure to the elements.

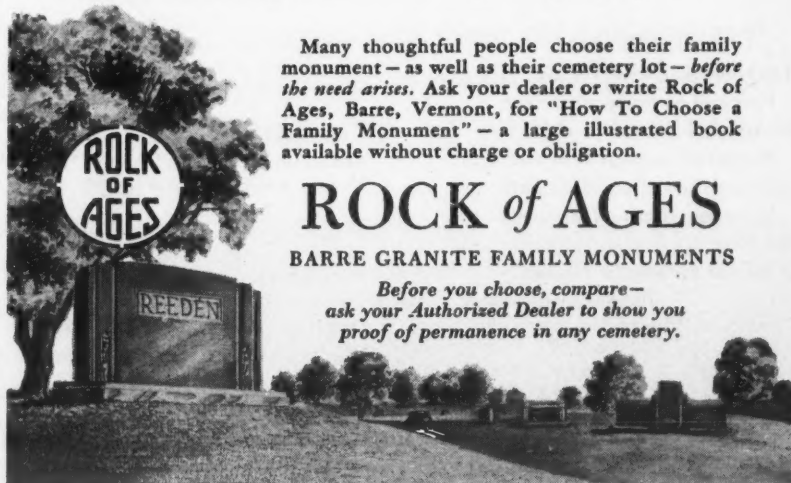
Every Rock of Ages monument is identified by the famous Rock of Ages seal and backed by a signed and bonded Rock of Ages guarantee.

Many thoughtful people choose their family monument—as well as their cemetery lot—before the need arises. Ask your dealer or write Rock of Ages, Barre, Vermont, for "How To Choose a Family Monument"—a large illustrated book available without charge or obligation.

## ROCK of AGES

BARRE GRANITE FAMILY MONUMENTS

*Before you choose, compare—  
ask your Authorized Dealer to show you  
proof of permanence in any cemetery.*





**Y**OUR living is determined not so much by what life brings to you as by the attitude you bring to life; not so much by what happens to you as by the way your mind looks at what happens. Circumstances and situations do color life but you have been given the mind to choose what the color shall be.

—JOHN HOMER MILLER

From Mrs. Jessie Kemp, Harlan, Iowa

❖

#### DRINK has

Drained more blood,  
Hung more crepe,  
Sold more houses,  
Plunged more people into bankruptcy,  
Armed more villains,  
Slain more children,  
Snapped more wedding rings,  
Defiled more innocence,  
Blinded more eyes,  
Twisted more limbs,  
Dethroned more reason,  
Wrecked more manhood,  
Dishonored more womanhood,  
Broken more hearts,  
Blasted more lives,  
Driven more to suicide, and  
Dug more graves  
than any other poisoned scourge that ever  
swept its death-dealing waves across the world.

EVANGELINE BOOTH

#### HAPPINESS

Happiness is like a crystal,  
Fair and exquisite and clear,  
Broken in a million pieces,  
Shattered, scattered far and near.  
Now and then along life's pathway,  
Lo! some shining fragments fall.  
But there are so many pieces  
No one ever finds them all.

—PRISCILLA LEONARD

From Mrs. M. F. Siegrist, Longview, Wash.

#### GOD'S WAY

He leadeth me;  
Not with rope or chain,  
As cattle go against their will  
Trying in vain to turn aside  
To ways they know.

He never prods;  
But in the roughest places stands,  
And there with hand outstretched  
He reaches back and says,  
"I've been this way before.  
Come, follow me."

C. C. MILES

From Mrs. Wm. Trudgeon, Ely, Minn.

❖

*Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!*

OLIVER WENDELL HOLMES,  
from "The Chambered Nautilus"

❖

#### THE TEACHER

Lord, who am I to teach the way  
To little children day by day,  
So prone myself to go astray?

I teach them knowledge, but I know  
How faint they flicker and how low  
The candles of my knowledge glow.

I teach them power to will and do,  
But only now to learn anew  
My own great weakness through and through.

I teach them love for all mankind  
And all God's creatures, but I find  
My love comes lagging far behind.

Lord, if their guide I still must be,  
Oh, let the little children see  
The teacher leaning hard on Thee.

LESLIE PINCKNEY HILL

From Mrs. C. E. Schnabel, Upper Sandusky, Ohio

**T**HERE is a wealth of unexpressed love in the world. It is one of the chief causes of sorrow evoked by death: what might have been said or might have been done that never can be said or done.—ARTHUR HOPKINS

From Mrs. Lee Kantzer, Logansport, Ind.

❖

#### MY FRIEND WAS THERE

"You're isolated, flat in bed;  
None can come in," is what they said.  
But He came in, was there each day;  
They could not keep my Friend away.

All other ones stood by the door;  
They must not pass the threshold o'er.  
But He came in—He had no fear;  
I felt His presence always near.

In early morning, noon and night  
My room was radiant with His light.  
Yes, He was there; came in each day—  
They could not keep my Friend away.

I saw Him in the doctor's care  
And in the white-robed nurses there;  
In those who helped my ills to mend,  
I felt the presence of my Friend.

—ROYAL B. FISHBECK

From Mrs. Alvin Ziegler, Lookout Mt., Tenn.

❖

**W**E grow great by dreams. All big men are dreamers. They see things in the soft haze of a spring day or in the red fire of a long winter's evening. Some of us let these great dreams die, but others nourish and protect them, nurse them through bad days till they bring them to the sunshine and light which come always to those who sincerely hope that their dreams will come true.

—WOODROW WILSON

From Marguerite Clawson, Washington, D. C.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items returned, and no original material used.

# A Hand on His Shoulder

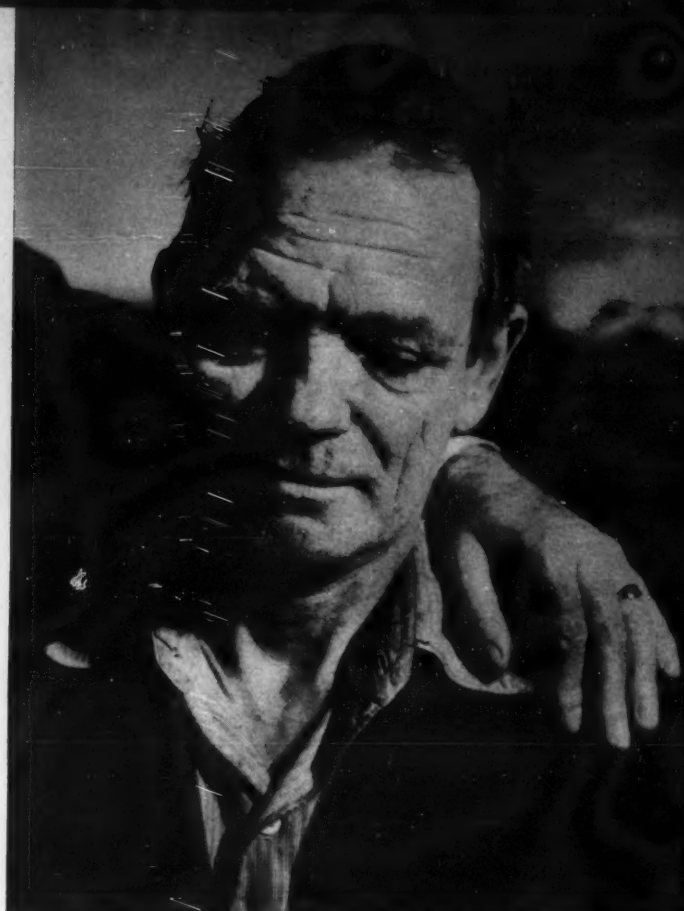
**A** friendly hand. A hand that tells a down-and-out someone still believes in him. That's what the Bowery Mission is—a hand on his shoulder.

It is hard for us in our warm, comfortable homes, richly blessed with affection and happiness, to imagine his desolate life. No home. No one to love or to give him love. Nowhere to go but up and down the cold pavements of New York's shabby East Side. No one to trust, not even himself. Nothing but shattered dreams, faded memories, bitter thoughts—and a terrible, utter hopelessness.

And then—a hand on his shoulder. The warmth of Bowery Mission. Food—medical care—beds—clothing—and most of all, words of new hope in the chapel. All of it together—this is the hand on his shoulder. Not an empty hand mocking the promises of God—but a hand freely giving the necessities a man's body cries out for, and pointing him to the One who alone can make him clean and courageous.

It is a hand that puts heart into a man. One that grips his shoulder purposefully. One that tells him, "Buck up, man—Christ died for YOU. You CAN be the man you once dreamed you would be. We'll do all in our power to help."

The hand on the shoulder—is really YOUR hand. Pastor George Bolton and his associates are your representatives on the Bowery. Without your prayers, your gifts, your faithfulness there



would be no friendly Bowery Mission, no lighthouse on the Street of Desolation to give lost men their bearings.

They need your hand if they are to be sheltered against the winter—find God—make their way back to useful lives. You have it within your power to help put a sparkle in their eyes, an everlasting song in their hearts.

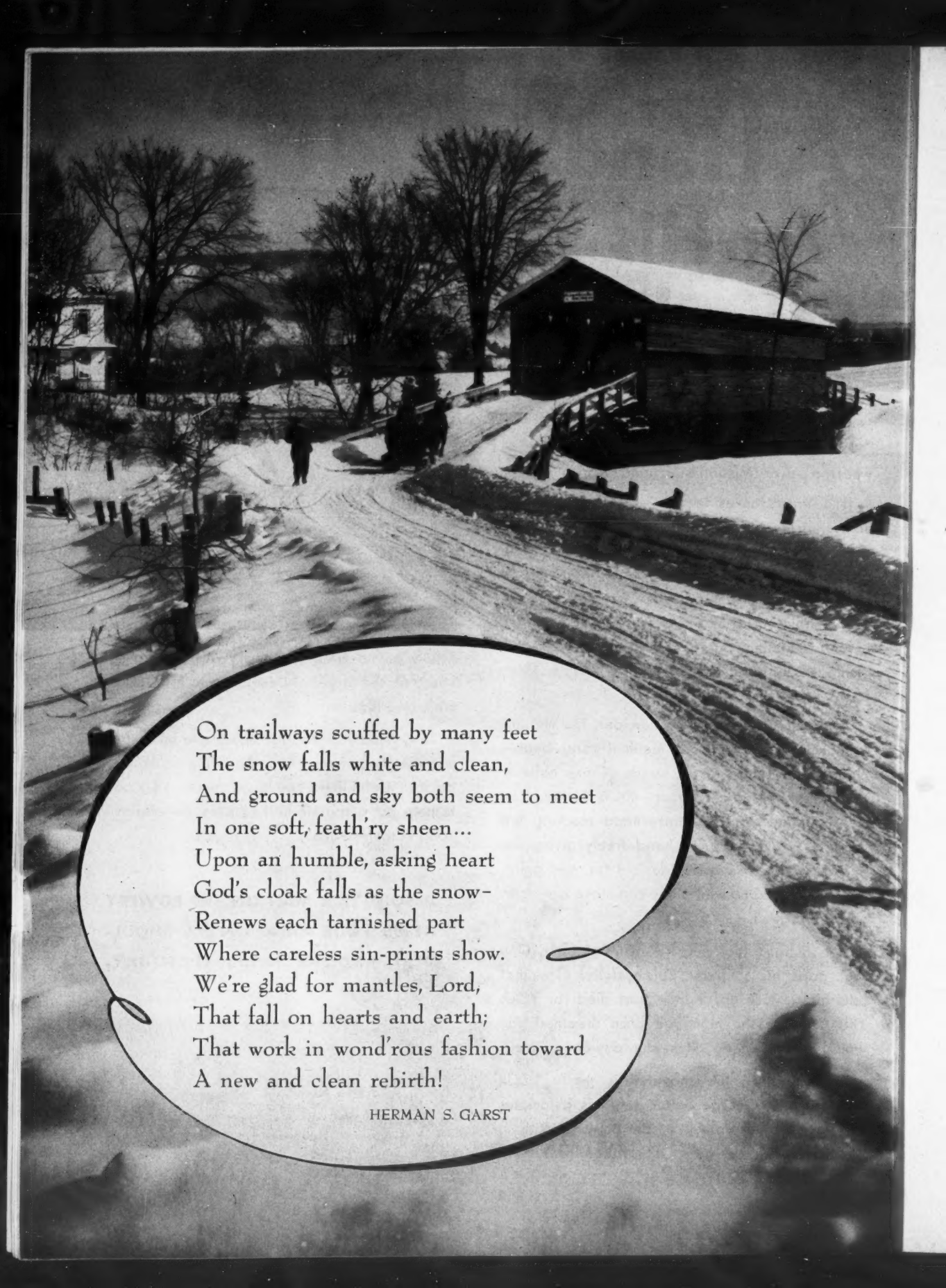
**A SOUL-SICK MAN ON THE BOWERY  
NEEDS YOUR HAND ON HIS SHOULDER.  
AND HE NEEDS IT TODAY.**

Bowery Mission and Young Men's Home  
Business Office, 27 East 39th Street  
New York 16, New York

I want my influence to be felt on the Bowery! Here is my gift to help place a compassionate hand on some man's shoulder. \$ . . . . .

Name . . . . .

Address . . . . .



On trailways scuffed by many feet  
The snow falls white and clean,  
And ground and sky both seem to meet  
In one soft, feath'ry sheen...  
Upon an humble, asking heart  
God's cloak falls as the snow-  
Renews each tarnished part  
Where careless sin-prints show.  
We're glad for mantles, Lord,  
That fall on hearts and earth;  
That work in wond'rous fashion toward  
A new and clean rebirth!

HERMAN S. GARST

# GABRIEL COURIER



## • AT HOME •

**82ND:** The freshman member of the 82nd Congress who this month does not stride into Washington with piercing prophetic eye and a bold crusading zeal inscribed "thus saith the people," will be as rare as an egg plant in Iceland. Whether a winner received a majority of 100 votes or a hundred thousand, he fancies himself armed with a "mandate," what amounts practically to a divine directive to be for or against everything from the Tennessee Valley Authority to Aid for Togoland. We don't deny that the elections meant something. We think the most important thing they meant was that the electorate was fed up with the way things were going and wondered in the voting booth if somebody else couldn't make them go better. But for the winning candidate to pound himself on the chest and declaim, "A vote for Joe Glotz was a vote for home, Americanism, motherhood, and the Stars and Stripes"—well, we doubt it. We think a vote for Joe Glotz was not much more than a vote for Joe Glotz—and that it might make Joe a shade more humble and a little better statesman to admit it.

**FLAG:** Displaying the U. N. flag on public buildings seemed like a harmless enough idea when it was proposed. Then roared the hurricane! In New York at a meeting of the board of education, aghast representatives of more than a dozen organizations denounced the suggestion as an insult to Betsy Ross and a step toward the repeal of the Declaration of Independence. One patriotic objector argued that because the U.N. flag is also the flag of Russia, it should not be given prominence here. (To that, someone might point out that our U.S. flag itself covers a multitude of sinners. It's the flag that flies over our prisons, reformatories, guard houses. That doesn't make it less meaningful and acceptable to the rest of us on the other side of the bars.) Another good lady feared the United

Nations banner might be regarded as a symbol of war, because the blue-and-white flag flies in Korea—flies over our own boys, we could add, who thought they were to spend Christmas by their own firesides and were bitterly disillusioned. Apparently the U.N. flag is good enough for them to die under, but not good enough for us over here to buy postage stamps or to go to school under.

**DIXON:** We've had a report from the Free Schools Committee of Dixon, New Mexico, still plugging away at the job of making separation of church and public school stick. The court previously ruled in the committee's favor on *specific* charges against individuals, but New Mexico is *still* furnishing free textbooks to children attending parochial schools, public school buses are still taking children to parochial schools at state expense, Catholic church buildings are still being leased for school purposes, there are still public schools staffed by garbed nuns and brothers. This month an appeal comes up, attempting to broaden the specific bans. We'll let you know how it comes out. Cole County, Missouri, is up against the same kind of thing, with a taxpayers' suit pending. All this costs money. The Dixon people have had bills of over \$8000. They're fighting your battle. Encroachment upon *your* free schools will be nearer should they fail. If you want to help, write Lydia Zellers, Free Schools Committee, Dixon, New Mexico. Or Missouri Association for Free Public Schools, 9th and Locust Streets, Columbia, Missouri.

**TV:** A group of Methodist ministers lit into the television industry's tear-jerking full-page ad, "There Are Some Things a Son or Daughter Won't Tell You!" The preachers called it a new low in advertising. Ad showed a small girl (weeping) with her brother who looks accusingly out at the luckless father who hasn't bought his kids a television set. Theme is that TV-less

kids feel left out of things, have nothing to talk about to their friends, stand humiliated before all the world. All this they refuse to tell their parents, keep it bottled up inside, become little bundles of neuroses.

The ad ~~was~~ unworthy. But it was more than that. It was laughable! Downright funny! The kids just don't play it that way. That piece of sales bait must have rolled from the typewriter of a spinster or bachelor huckster who never came closer to children than in a dictionary. Believe us, they don't bottle it up—not anything! They are neither subtle nor gentle. But even if their dads can't produce what the ad suggests is vital to their mental health, we have an idea they'll live—and maybe not even turn out to be morons.

Late television startlers: 1 out of every 5 American families owns a set; 1 in every 3 in Northeastern states and 1 in 7 in North Central. Eleven in 100 families of lowest quarter of income level have television; 24 in 100 of top quarter families. Big families are more likely to buy than small families.

**GIFTS:** In both 1948 and 1949, Americans gave away more than \$4 billion to philanthropic enterprises, compared with \$1.2 billion in 1929. Higher prices have hit charity purchases as well as your grocery bag, and although there has been a genuine increase, it's not as good as it looks. The Russell Sage Foundation which made the survey, found that low income groups contributed 60 percent of the totals for the two years. As with income taxes, the largest returns come from the little people—there are so many of us! But such folks have more than a citation for quantity coming to them. The Foundation discovered that the most generous donors in proportion to income were the very rich *and the very poor*. Jesus said that we had the poor with us always—and it would seem to be a good thing, as far as philanthropy is concerned.

**COURIER'S CUES:** You may be paying a penny tax on soft drinks, candy bars and chewing gum this year of 1951 Anno Deficit. . . . Secretary Brannan proved a handicap for Administration; he's due to lose his scalp. . . . General Eisenhower is slated to take over top-brass job of steering Atlantic Pact defense alliance very soon. . . . GI second insurance dividend of \$1 billion, only third as big as 1949's, will be spread over 1951. . . . Dept. of Agriculture says Americans will dip into 42 million pounds of, yes, *snuff*, in this new year. . . . In Massachusetts you can't refuse to hire 45's to 65's on grounds of age. . . . The President may reach again for his "no-good, do-nothing" label but can't as easily pin it on



RNS PHOTO

*Delegates at Cleveland representing 29 denominations, 8 interdenominational agencies and 32 million Protestants prepare to sign documents constituting the National Council of the Churches of Christ. Tables in front of the stage form a gigantic cross, and banners on the platform show participating groups.*

technically-Democratic 82nd Congress. . . . Warren, Taft, Duff, Dewey go down second half toward '52 with new strength; Dems have only one Mr. Big—the President.

## • ABROAD •

**KOREA:** Our side thought that China was mousing threats U.S.-ward for Moscow consumption, that Mao's guarantee of intervention was nothing more than a colossal bluff. It turned out to be colossal, but no bluff. We crossed the 38th Parallel and the Chinese Reds swarmed in. Washington strategists tried to shrug it off; Mao, they said blandly, was only looking out for power plants along the Yalu river in North Korean territory, generators that keep wheels turning in Manchurian industries. They aren't saying that now!

It will be tragic if we become involved with Red China. She is breathtakingly equipped, in manpower and wide open space. If China goes into battle, she is pulling Russia's chestnuts out of the fire—and pulling us in. We would come out singed and weakened. And all this time, on Formosa, Chiang has a well-trained army impatient to fight for its own homeland. Are we going to get ourselves into the position of using our men to do battle for those we will not allow to fight for themselves? Or stand aside while Mao sweeps into the U.N.?

**TIBET:** Then there was Mao's unconscionable attack upon Tibet. Mao is here playing his own game for his own stakes. He's not out to bring prestige to the Orient, world influence to the peoples of Asia. India was making her voice heard. Mr. Nehru spoke out con-

fidently on many subjects, and although the U.N. often disagreed with his ideas, it listened. When Mao talked of knocking over Tibet, India's Prime Minister protested once and he protested twice. Mao pushed aside the protests, told Mr. Nehru to mind his own business. And startled Mr. Nehru, who is his own External Affairs Minister, rubbed his chin and decided he'd had enough. He washed his hands of the whole affair—which puts him down for what he is: a voice, not a power.

What was China's absurd explanation for invading Tibet? A determination to liberate Tibet from "foreign imperialism"! Tibet is one of the few spots left in the world that *hasn't* been touched by imperialism, capitalist or communist. Mao must be trying to pin Western subjugation of Tibet on Lowell Thomas!

**CHURCHILL:** We've been irked by the portly gentleman at times, but in our book he's still the world's number one orator. Winston Churchill has the knack which more world statesmen might cultivate, of saying the gracious word at exactly the right time—not two days later, as happens to most of the rest of us. Defense Minister Shinwell was speaking to the House of Commons, assuring the members that His Majesty's government in consultation with other friendly governments was seeking "to bring hostilities to an early conclusion" in Korea—a deft understatement. Mr. Shinwell reported that by then, British casualties totaled 51 dead, 158 wounded, five missing.

That was when Mr. Churchill spoke up. "I am sure we all thank God that our losses have been no heavier. . . . In view of the fact that the United

States losses have been perhaps 200 times as great, would it not be well also for us to express sympathy with their families and relations for the great sacrifice they have made in the common cause."

Mr. Shinwell—and the entire free world—thought Mr. Churchill's remarks most appropriate.

**SOUTH AFRICA:** The special political committee of the U.N. General Assembly decided to give its members an official look at the South African Group Areas act—which segregates races as they have never been segregated before anywhere! This is the first piece of domestic legislation to be examined in this manner by the U.N., and Dr. T. E. Dinges of South Africa called it "one of the most blatant instances of intervention" he could indignantly recall. The U.N. simply wants to make sure that the Charter and Declaration of Human Rights are not being flouted by a member state. It suspects that they are.

One of the U.N.'s most important functions is simply to bring things into the light. Any nation will think twice about dividing its citizens into favored and less favored groups, if it knows the world is looking over its shoulder. It's the same principle that makes thugs choose the dark, the less thickly populated streets. We have an idea that even if the average crook knew he could get away with a mugging in broad daylight, he'd reconsider two or three times before going at it.

Not that we are comparing South Africa to a gun-toting punk—though we admit that we see only madness and no method in their approach to race, and that we're particularly saddened by the backing the Union has had from South Africa's great Protestant church. But that's not for which our bell tolls this time. We were saddened most of all by the fact that when the United States voted a yes of virtual condemnation, our own skirts were not undefiled.

**KING:** It was not that Gustav V died in Drottningholm Palace at the age of 92. Other men and kings have lived to 92 and beyond. His greatest achievement—and one which sometimes disturbed the West as he went quietly about pursuing his convictions and his purpose—was in keeping his country out of war. Tough-minded cynics might say that Sweden could not have remained neutral in 1914 and again in World War II if other nations had not poured their blood and means into the struggle and kept the Kaiser's and Hitler's hands full, and it is probably true. But we still think there is something profoundly glorious in Gustav's peaceful reign of 43 years. What other king in modern times—or in ancient

times—has done it? Forty-three years of peace look from this side of the water like a wistful dream.

Dr. P. O. Bersell, president of the Augustana Lutheran Church, in a memorial sermon said of Gustav in Swedish Minneapolis: "He did justly, he loved mercy, he walked humbly with his God." It was truly an epitaph fit for a king—and one which has so perfectly circled the brow of so few of them.

## • CHURCH NEWS •

**COUNCIL:** The National Council of the Churches of Christ in America has been "constituted." It's in operation. Eight interdenominational bodies have pooled their energy, talents, finances, personnel to do a better job for Protestantism. Your question is, what difference does all this make to you, in your pew just beyond the big window that your grandfather gave to the church?

We think we can illustrate what it means by pointing to the Evangelical United Brethren Church, four years old going on five. The figures were in for the first three years, at the time of the denomination's quadrennial conference at Dayton. During those three years, more than 140,000 new members were received. That was 32,000 more than the combined new memberships of the Evangelical and United Brethren bodies before the merger, in a comparable three years. Sure, maybe the members worked harder since merger. Maybe they were all steamed up over coming into possession of so many new brothers and sisters, got so shouting happy they went out and let off energy to good advantage. But that's what we've been saying right along! There's fun in big families. It's "cheaper by the dozen." We think it will work that way for the National Council, which is no super church or any kind of church. It's simply the churches doing together what can best be done together. And whereas even our cooperation used to angle out into eight different organizations, now these cooperative efforts are themselves cooperating!



**NEW CHURCH HEADS:** Dr. Oscar A. Benson (left) is newly elected president of American Lutheran Conference. New head of Canadian Council of Churches is Dr. William Barclay, Hamilton, Ont.

**GLOR:** Dr. Roy G. Ross, late of the International Council of Religious Education, now of the National Council of Churches, has come up with a good word. During 1947-49, American Sunday school enrollment increased 7.03 percent. Church membership during that same period, our own CHRISTIAN HERALD surveys show, increased 5.8 percent. And the population of the country increased 3.6 percent. Dr. Ross says it is the first time in several years that the Sunday school has surpassed the rate of church membership increases. From 1900 to 1930, the report shows, Sunday school enrollment grew rapidly. Those were the days of the huge men's classes, the inter-city competitions. Then came a slump which lasted until 1947. We're on our way up again, with 26,438,849 pupils and 2,454,940 officers and teachers.

While basking in the glow of the encouraging statistics, we can't help pausing for reflection. Serious and challenging conclusions are there for the taking. One is that the Sunday school has a bigger place than ever in passing on the torch of Christian knowledge—this same Sunday school that was persecuted, hated, looked upon as unorthodox, when Robert Raikes started the movement. The Sunday school has come of age. No longer a subject of jokes, no longer a prissy activity for little boys in starched suits, it is now the principal educational unit of the church. And those two and a half million teachers—our hat is off to them! The destinies of our youngsters are in their hands. In large measure, what our sons and daughters learn of the Bible, they'll get from them. Why don't you tell them "Thanks" this next Sunday?

**REBUTTAL:** One more paragraph on the Assumption Dogma and we're willing to wrap it up and stow it on a shelf with other unused and unusable acquisitions of mankind. While Pope Pius XII proclaimed that Mary went physically and miraculously to heaven, 500 yards away in a little Waldensian church, a group of Protestants held their own meeting. There were hundreds of thousands in St. Peter's Square, and only a comparative handful here. But they had a purpose. The occasion was a special service devoted to worship of the Saviour, a demonstration that there is one Mediator between God and man, the pre-eminent Son of God. This strikes us as the best rebuttal prelude we have yet seen of the curious proclamation that has set so many tongues going. It's a rebuttal the world will heed—faith in action, not words alone, but deeds too. Not a mere bowing of the head, but a bowing of the back as well in helping a brother. Even the Dogma of the Assumption could be a blessing to the world if it set Catholics and Protestants each trying

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to outdo the other in faith, in good works, in compassion, in kindness, in devotion to family and loved ones, in friendship and charity. Let these at least be our answer. We can reply to their dogma in words that to our minds are totally demolishing, but if we have no more than words, what have we more than a dogma of our own?

**HOLY WAR?** This reporter takes a careful look at most of the Protestant journals. When he came to an editorial in *Missions*, an American Baptist publication, he drew a red circle and read it again. There was a quotation from an article by Edgar L. Jones in *The Atlantic Monthly*. Mr. Jones declared that we fought a dishonorable war during the last decade and were guilty of such atrocities as strafing lifeboats, mistreating enemy civilians, shooting prisoners in cold blood and the like. We wish we could deny that such things happened then or even in bloody Korea. What Sherman once said about war still stands. We do emphatically deny the implication of both Mr. Jones and the editor of *Missions* that our national or even military policy condones boiling the flesh off enemy skulls to make table ornaments!

*Missions* harks back to the Northern Baptist Convention of 1944, held at Atlantic City, and he wonders if the session would have given "its 'holy' sanction to the war" if it had first heard the exposé of Mr. Jones. It was Dr. Daniel A. Poling who introduced the resolution to which *Missions* refers. Otherwise we would simply have lifted our eyebrows and gone on with our browsing. We looked up that resolution. Does it sound very much like an endorsement of holy war when that statement said, "War itself is not and cannot be made holy. The present is of all wars the most bestial?" Dr. Poling called upon the church to "companion her sons and daughters wherever as conscientious Christians they may go; to the battle front, to the ambulance corps, and to the camp for objectors." Does that sound like a "holy" sanction upon war? Or does it sound like a plea to remember that here, or there, men can be men and Christians?

**IN BRIEF:** The Conference on Church Union, created at Greenwich, Conn., will meet at Cincinnati, Jan. 23-24; they're talking about a plan to unite churches and have bishops, presbyteries, local autonomy all at the same time—nice trick if they can do it. . . . Dr. Robert H. Smith, one of the founders of Alcoholics Anonymous died after a long illness. . . . Salvation Army is giving up tambourines for red plastic collection boxes. . . . Independent theological seminaries are only class of educational institution to show enrollment increase last fall. . . . Dr. Kagawa

says that 6 of 13 leaders of the Japanese government are Protestants. . . . And that Japan has gained only 40,000 Christians since before the war.

## ● TEMPERANCE ●

**COLOR:** First of all, this reporter wants to make it clear that he hasn't weakened. He hasn't been bought off. As far as he's concerned, the only place for alcohol is in a car radiator, and even there a permanent antifreeze does the job better! But we just don't go along with the logic that would push through legislation banning color from liquor advertisements in national magazines. The rest of the program we'd clap hands for and say, "Yes, sir, that's for us!" Which includes labeling of all alcoholic beverages as habit-forming narcotic drugs (they are!), and the elimination of all liquor advertising from radio and television. We'd even go so far as to endorse the banning of all liquor advertising from national magazines and local ones, too. But this color thing has us mystified. We guess the point is to prevent the liquor boys from making their product look attractive. But why stop with color? Why not say they have to use battered type, scratched halftones—or eliminate pictures entirely? Why not make them misspell every other word? We just don't think this is the right approach. We don't think that we ought to waste time *harrying* the liquor industry, sticking *pins* in their hide, when we ought to be using bazookas.

**MILLION:** The United Council of Church Women (another of the groups now in the over-all National Council) feels strongly about beer advertising on television and radio. The women's campaign on that front goes right along with the legislative attack described above. The two complement each other and together could win. The women suggest that protests be mailed and phoned to the FCC, program sponsors, and the stations involved. The UCCW was last year working on its "first million" names, getting members on record. What would happen if a million women now bombarded sponsors, stations, and the controlling government agency with beer ad protests—specific objections to the ad or program on Station So-and-So at 4:00 p.m.? Our bet is that something would happen—quick! And it would happen even quicker if every writer cordially promised that every time a beer-sponsored program or a beer or wine ad lighted up the television screen or came in over the radio—bingo, the dial flicks to another station.

And if that happens, the sponsor whose program *follows* the one turned off would be mighty interested, too. Mighty!

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# Editorially Speaking...

## ● ACT OF GOD

NOT SINCE, under God, the Reformation was born, has so great an event occurred in Christendom as the organization of the National Council of the Churches of Christ in the United States of America. For all practical purposes the name itself will be reduced to "THE NATIONAL COUNCIL." But the unity it comprehends is as vast as the hungry world's spiritual need, and the program it accepts is inclusive of every interest and obligation of our Protestant faith.

Constituted by twenty-five Protestant denominations and four Eastern orthodox bodies, in Cleveland, Ohio, on November 30, 1950, the Council merged eight inter-denominational agencies, viz: The Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, The Home Missions Council of North America, The International Council of Religious Education, The Missionary Education Movement of the United States and Canada, The National Protestant Council on Higher Education, The United Council of Church Women and The United Stewardship Council.

Thus, under the guidance of the Holy Spirit, and after a decade of unhurried planning, the great and unprecedented thing was accomplished—unity without uniformity, and a dynamic Protestant program "dedicated to the glory of God and to the service of mankind," without a new and super-church. The total membership of these uniting churches approaches thirty-three million, and the Protestant constituency to which the National Council will minister exceeds sixty million in the United States with additional millions in overseas missionary constituencies.

CHRISTIAN HERALD will give further details of the Cleveland meeting in a later issue, but here and now we salute those who have been divinely guided to this high hour of our Protestant faith and we greet the National Council as an act of God.

NOTE: Officers of the National Council of the Churches of Christ in the United States of America are: president, THE RIGHT REV. HENRY KNOX SHERRILL, Presiding Bishop of the Protestant Episcopal Church; four vice-presidents-at-large: Mrs. MILDRED McAFEE HORTON, Mrs. ABBIE CLEMENT JACKSON, Dr. M. E. SADLER, and Dr. HAROLD E. STASSEN; four addi-

tional vice-presidents representing the Council's major divisions: Dr. ARTHUR S. FLEMING, Dr. CHARLES T. LEBER, Dr. HERMANN N. MORSE, and Dr. PAUL CALVIN PAYNE; general secretary: THE REV. Dr. SAMUEL MCCREA CAVERT; associate general secretary: THE REV. Dr. ROY G. ROSS; treasurer: CHARLES E. WILSON, president of the General Electric Company.

## ● FAITH IS THE VICTORY

THAT another name for America is faith cannot be said too often, cannot be written too frequently, cannot be believed too intensely. From Columbus until now, faith has been for us as the Scriptures declare it to be, "the victory that overcomes the world."

A little while ago I thought of these things as in another land beneath another flag, the newest of all flags, I saw freedom marching and heard faith speak its universal language. I had come from tragic Korea, tragic and yet sublime. I had flown across Asia and India beyond the deserts of the Middle East and out into the Mediterranean before turning back to land on Israel's holy ground. I had seen the desolation of neglect eastward from the Jordan and the Dead Sea, and now the contrast between that and the gardens and orchards from Dan to Beer-sheba filled the eye and took hold upon the heart.

It is not the things, the physical achievements that have Israel "fairly bursting at the seams," not these that measure her courage and greatness today. Rather it is the flame of faith that is the very breath of her people and the charged atmosphere everywhere. And the ultimate test is the spirit with which this little land has opened her gates and kept them open to the impover-

ished Jews of the world. In a little more that two years her population has been doubled. Her economy cannot stand it and when her leaders calmly assert that so long as there are those who have nowhere else to go they may and must come here, they voice the impossible, but they voice it! They refuse to be turned aside. They go forward blindly, or is it blindness?

Yes, the blindness of our own founders, of our own pioneers, the blindness of faith that always in the line of duty and with the providence of God overcomes the world. With odds even greater than those faced by the Colonials, Israel today seems to invite both economic and social disaster while she accepts her destiny.

There is austerity, and the austerity increases rather than diminishes, but above everything else there is faith, faith with one increasing purpose, faith in freedom, and faith that this new freedom along the Jordan shall become complete and triumphant.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD

# THEY'VE SAVED 40,000 Lives

By MARY JACOBS



Harry Marsh Warren, Jr., president of the National Save-A-Life League, Inc.

Hapless people, bent on self-destruction, turn to this 44-year-old organization to get the power and courage and faith to carry on

**I**N A VOICE tense with emotion, a young woman guest at the old Fifth Avenue Hotel in New York City phoned the hotel clerk. "I've got to talk to a minister." He was unable to locate one till the next morning. When the Rev. Harry Marsh Warren arrived, the girl had already taken poison and lay dying.

She clutched the pastor's hand. "I was so lonely and miserable after my family died . . . I couldn't hold out any longer," she moaned. "If only you had come sooner . . ."

Dr. Warren couldn't blot out the memory of that precious life wasted because he hadn't been available. The next morning he told his congregation at the Central Park Baptist Church the story, begging them to contact him night or day if they felt desperate. He ran a similar plea in newspapers.

When eleven would-be suicides came flocking, this humanitarian resigned his pulpit and dedicated his life to instilling courage to carry on in the weary and tormented. From door to door through New York's business houses this humble, sensitive-faced clergyman trudged, soliciting funds to support his unique venture.

That was back in 1906. Today the National Save-A-Life League, Inc., is a religious, non-sectarian, non-profit agency that has saved 40,000 valuable

lives. Ten years ago, when Dr. Warren passed away, his tall, dark, burly son, Harry Marsh Warren, Jr., was elected president. Mr. Warren's sweet-faced wife, Florence, works side by side with her husband; they met twenty-five years ago while counseling for the League.

Remembering the elder Warren's tragic experience with the dying girl, the Warrens can be reached night or day by phoning their Fifth Avenue headquarters. Daily, their staff combs newspapers and phones hospitals for leads which they follow immediately.

The organization's primary purpose is to prevent suicide. Often it pays for food, doctor bills, finds jobs for the dangerously despondent. No charge is made to anyone, rich or poor. Seven full-time employees and eighteen minister-counselors throughout the country make up its payroll. Doctors, psychiatrists, lawyers and businessmen donate their services. The League depends upon faith for its \$55,000 annual budget.

"Sometimes our bank balance touches bottom," forty-eight-year-old Harry Warren admits. "But God never let us down." Last fall, twenty-four hours before she was to be evicted, a trembling, bent old lady frantically appealed for help. "Before they dump my belongings on the street, I'll turn on the

gas." There wasn't enough in the treasury to meet her back rent; the Warrens spent a night of prayer. In the morning's mail a fat check arrived from a would-be suicide they had saved!

Hope restored, the old lady got a job as companion to a wealthy woman. "I'm glad I felt so low I phoned you last October," she wrote the Warrens. "Then it was 'how deep the lake'; now it's 'how high the stars.' You are right: keep the faith and it will keep you."

Prayer and faith are the chief allies of the Save-A-Lifers. Since childhood Warren has been deeply religious. While attending college he spent a summer vacation working with his father. So engrossed did he become in the fight to rekindle faith in the defeated, he's remained with the League ever since! Every Sunday morning finds the Warrens, with their youngsters, in deep devotion at the First Baptist Church of Mt. Vernon, N. Y. There they gain their spiritual refreshment.

**T**HE WARRENS possess such all-abiding belief that even agnostics are impressed with their sincerity and peace of mind. "When you have the real spirit of Christ in your heart, you know you are never alone. Let God in, and He will never desert you," they say.

From their experiences, they've



## *Lines of a Layman*

### **AMERICA HAS BEEN GOOD TO ME**

*By J. C. Penney*

**T**ODAY I remember that the years have rewarded me for every talent I possess, and for every effort I've ever made—amply rewarded me not only with the world's material goods, but richly rewarded me in many, many fine friendships—rewarded me too with an almost endless series of deep and gratifying experiences.

This is no casual thought. I have often pondered it. I write of this now not merely because America has been good to me. It's often difficult for us of the United States to see this. Most of us were born in this country; we grew up here. Without giving it any particular thought we accept our country and the vast wealth, the many advantages, and the countless opportunities which it so lavishly bestows upon us. *We take America for granted.*

But while this may be quite natural—and is certainly understandable—it's also dangerous. "Those to whom much is given, from them much shall be required." This ancient precept is as true for us today as it was for those to whom it was originally addressed two thousand years ago. Sometimes we forget that those stern old statements so cardinal in the faith of our fathers are true, not because they are written in the Scriptures, but rather they are written in the Scriptures because they're true.

evolved tips to lift one immediately over his despondency. To the despairing who call personally and those who write in these hints have proved blessings.

1. Pray for help and go to church regularly.

2. Use your muscles instead of your fatigued emotions. Chopping wood or scrubbing a floor is an excellent spirit-lifter. One would-be suicide had promised his small daughter a doll house, which he felt he must make before he destroyed himself. He became so fascinated in whittling it, he completely forgot his black mood!

3. Listen to fine music; a soothing symphony has helped save many a man. Try singing songs, or playing an instrument; your mind and body will relax.

4. Cultivate a hobby. A stamp collection did the trick for several despairing souls.

5. Live only in the present. Forget yesterday's defeats, tomorrow's problems. You can get through *this* day. Tomorrow always dawns brighter.

6. Visit a friend or stranger who needs comforting. The busier you keep yourself helping others, the higher the lift to your morale.

7. Become an optimist; think cheerful thoughts constantly. If you get to feel you *can* lick your troubles, you will.

8. Try to think of the funniest thing that ever happened to you. Don't be afraid to laugh heartily.

The Warrens' toughest case was a once-wealthy, 60-year-old manufacturer. His clothes wrinkled, his eyes red from lack of sleep, he stood dejectedly in the doorway of the League's modest headquarters.

"Perhaps we can help you," Warren said in his warm, sympathetic tones, as he led the older man to a chair. The latter hesitated. "Won't you give us a chance?"

Slowly and bitterly the visitor poured out his despair. He had gambled away his business. All he had left was a life insurance policy, on which \$300 was due. "I can't raise 300 cents," he groaned.

Warren nodded once or twice during the heartbroken recital, his face mirroring neither surprise nor disgust. "I'm sure we'll find a way out," he said gently. "But you're exhausted. Here's ten dollars. Get a couple of meals and a good night's rest. Promise me you'll be back tomorrow."

**P**ERSUADING a would-be suicide to delay is 80 percent of the battle. No one really wants to die; get through a ray of hope to a man, and he'll grab it.

It took many long, painful sessions to reach that man. When, as is the usual custom, Warren suggested prayer, the man demurred. "I graduated from that Sunday-school malarkey with my first pair of longies." Temporarily the counselor let it slide.

In vain he appealed to the desperate man's sense of honor. "Surely your wife

prefers to live in comparative poverty with you than alone in luxury. Besides, what if the insurance company smells a rat and refuses to pay? Think of the stigma you'd inflict upon your loved one!" Through harrowing hours the erstwhile suicide sat sullen and unmoved.

Finally Warren said, "My faith sustains me. Do you mind if I pray for you?"

"I don't believe in prayer or God," the man said. "But if you want to, go ahead."

Warren bowed his greying head. "Dear Father, hear your child who needs your love and guidance." The agnostic's eyes brimmed with tears. Down on his knees he went. "O God," he sobbed, "Help me. I didn't realize what a horrible sin I had planned."

The rest was easy. With moral strength rebuilt, the man who lacked courage to face life is now a happy, well-adjusted citizen. The League placed him as a factory manager.

Despite popular belief, very few take their lives because of love disappointments. The chief reason for self-destruction is lack of faith in the Almighty. Usually it's coupled with finances, poor health, or loss of home and position. Strangely enough, not the really poor, but the rich and comfortably fixed who have met reverses, take the coward's way out. During the stock-market crash, brokers and bankers by the dozen besieged the Save-A-Lifers. The chronically poor, it seems, become inured to hardship. The most popular age bracket: 25-45. Seventy-five percent of all self-killers are men.

The Warrens estimate their agency saves 1,000 lives a year. Check-ups prove only a score backslide after counseling.

When Mrs. Jones (not her name, of course) phones hysterically that she plans to shoot herself, the Warrens try to make her promise to come in first and talk things over. Their counselors, master psychologists, encourage the despairing to speak freely; once the mind is unburdened the abyss seems less black. They stress the fact that their group has no motive other than to help. Even to confused minds this altruism carries tremendous weight.

If Mrs. Jones refuses to visit, they rush a field worker to her home. League employees are available at any hour.

Wealthy Mrs. Holmes had lost her husband and only child within a year. Brooding alone in her apartment, she neglected to take care of the rheumatoid arthritis that gnarled her limbs and left her panting with pain. Rocking back and forth, she insisted she had nothing to look forward to but progressive pa-

*(Continued on page 80)*



# PASS IT ON

By F. C. HOGGARTH

**T**HE well-known hymn of Dr. Henry Burton's, "Pass It On," has an interesting origin. The author's brother-in-law, Mark Guy Pearse, when a school-boy, returning from Zeist in Holland, arrived at Bristol and got on board the steamer with just enough money to pay his fare. Boy-like he wandered over the boat and on seeing a crowd of passengers entering the dining cabin, he joined them. He took his seat and ordered his meal, thinking it would be included in his fare. Presently the steward came around and placed a bill beside the boy's plate. On finding the lad had no money, the steward grew angry. It was, he said, nonsense to imagine they threw meals in with the fare. He demanded the lad's name and address. His father would have to pay.

On hearing the name, however, his attitude instantly changed. Years before, the boy's father had done a kindness for the steward's mother. The steward himself paid the bill, glad to have the

chance of repaying at last that far-off kindness.

On reaching home the boy related what had happened. "Ah!" said his father, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody who needs a friendly hand, you must pass a kindness on to him."

That was the incident which inspired the writing of this hymn which has been sung all over the world.

The verse was adopted as the motto of the International Sunshine Society of New York, the members of which seek to be of service to the poor, the old, the sick and the blind. Before choosing a motto, the society advertised in the New York

papers for suggestions. Among the five thousand replies was a torn yellow fragment of newspaper on which that verse was printed. The society decided in its favor, had it printed on its circulars, and at meetings it is recited as an admirable and practical creed.

*"Have you had a kindness shown?"*

*Pass it on;*

*'Twas not given for thee alone,*

*Pass it on.*

*Let it travel down the years,*

*Let it wipe another's tears,*

*Till in heaven the deed appears;*

*Pass it on."*

ILLUSTRATOR: FRANK McQUADE



Bob and Della have found a way to beat the high cost of housing: Just grab a hammer and build your own home!

By DARRELL HUFF

PHOTOGRAPHS BY JAN ANKER



## Meet the Gilmores of Sonoma, Calif.

**M**Y NEIGHBORS, Bob and Della Gilmore, are impetuous people. When they need something they are inclined to go right out and get it in the quickest and most direct way.

That's why they and their three children are living in a good, and quite unusual, house today instead of moaning about a housing shortage. The Gilmores, you see, attacked their own little corner of the national housing problem in much the same way our pioneer ancestors did. They seized hammer and saw, level and trowel and built their own home.

This method produced a good deal of sweat and quite an assortment of backaches and blisters, as well as a few imperfect joints where timbers come together. But it also produced a house without a mortgage.

"For a free-lance writer," Bob says, "it is pretty nearly essential to own your home and own it clear."

A writer's income is an unsteady thing. What he takes in during one good month may have to stretch over several barren ones. Any regular financial obligation, such as rent that comes due the first of each month, is to be avoided. And mortgage payments are almost as bad as rent.

The Gilmores' arithmetic works it

out like this. At present cost levels, a good home for a family of five or more costs at least \$12,000. Any ordinary family can manage that only by slapping on a heavy mortgage. By the time that is paid off (twenty years later!), interest has built the total cost up to some \$16,000.

On the build-it-yourself and pay-as-you-go plan that Bob and Della followed, the same house costs about \$5,000.

"Do you know any easier way of earning yourself \$11,000 in your spare time?" Bob asks.

The logic of this began to impress itself upon the Gilmores late in 1947. They had been married half a dozen years by that time, and they had lived in a wide assortment of houses and apartments scattered around the Middle West and the West Coast.

Della grew up near Donnellson, in the extreme southeastern corner of Iowa, on the farm of her parents, Hallie and Ada Cecil. She went to Sunday school at Sharon Presbyterian in rural Lee County and to Christian Endeavor. It was at vacation Bible school there that she learned to sew—a mighty good thing for the future mother of three children to know about.

After high school and business

courses, Della went to work in the office of an insurance company in Des Moines. Bob was working for *Better Homes & Gardens* magazine, writing letters in the circulation department. Their courtship, as Bob describes it, went on for some time, with him proposing regularly and her as regularly refusing to say yes.

"The people where Della worked followed the affair with great interest," Bob relates. "Finally her boss advised her to 'marry the fellow and settle down.'"

About that time Bob managed to get himself transferred to the editorial department of the magazine, something he had been trying for from the beginning. It was another step in the direction of real writing work.

Bob had worked in advertising agencies in his home town of Minneapolis, where he had studied for a year at the University of Minnesota. He had found that the closer his work was to creative writing the better he liked it.

It took the war to teach the Gilmores how important housing can be. Aviation had been only a hobby to Bob up to then, but early in 1942 he found himself going to work at it. For the next two years he instructed Army pilots, moving from town to town in

Iowa and Minnesota and Michigan, dragging Della and the baby, Stevie ("Stephanie" her birth certificate says) from one rented house to another.

"We lived in some pretty horrible places," Bob and Della recall.

When the flying stint ended, Bob went back to work in Des Moines. He quit two years later to become the assistant editor of *Sunset*, a house-and-garden magazine published in San Francisco. In 1947 he decided he was ready for the big plunge—to try to make his living as a free-lance writer.

That meant that the five Gilmores—two boys, Jim and Tim had been born—were free at last to live wherever they wished. They decided to build their own home on five rocky and wooded acres in the Sonoma Valley.

Made famous by Jack London as the Valley of the Moon, this is farm country—livestock, vineyards, orchards, poultry—some fifty miles north of San Francisco. Along the edge of the valley, where Bob bought his

acres, it is rough and rocky enough to call for a bulldozer as the first step in building a house.

With a flat site scraped out and a road bulldozed in from the highway, the real work began. The first job was pick-and-shovel digging for the foun-

*It was a big day for the Gilmores when they moved into their home.*

dation. The second was setting forms for concrete work.

All the while, Bob and Della had been drawing plans, of course—drawing them and changing them daily.

It is an unusual house that Bob built . . . that Bob and Della built, rather; wives seldom get the credit they should for the amount they do in these family projects. Foundation and slab floor are cast in one great piece of concrete, heavily reinforced and over a gravel fill. Buried in the slab throughout the house are hundreds of feet of insulated wires that make up the heating system.

Bob built all the exterior walls of his house of a product that consists of two layers of asbestos cement sandwiched around more than an inch of insulation board and bound to it with a vapor-tight adhesive. It comes in big sheets—usually 4 by 8 feet—and gives inner and outer walls, insulation and vapor-seal all in one piece.

These big panels are set between 4 x 4 redwood timbers that make up the framing of the house. The panels are held by putty and wood stops, very much in the manner that glass is often held in wood frames.

Most of the windows are big sheets of crystal glass (cheaper than plate) set right into the framing for economy. Ventilation is by casement windows here and there, and there are ventilating louvers up under the roof.

That roof, too, is by no means a conventional thing. It consists of redwood rafters with 2 x 4's across them, to support corrugated aluminum sheets. A layer of aluminum foil beneath the roof insulates against the sun's heat which is also reduced by the reflective action of the roof. There is a layer of rock-wool, too, and below that a ceiling of natural redwood boards.

Partition walls are of plywood, as



*Left: The Gilmores work their own garden. Right: Bob built the henhouse for the flock of New Hampshire Reds. Tim and Jim have fun gathering the eggs.*



*Left: Except for cabinet work, Bob did most of the building with hand tools. Right: Jim looks on as Della hands Bob a redwood board for roof-edge facing.*





*Bob and Della Gilmore, with Tim, Stevie and Jim, at their Glen Ellen church.*

is the shower—just one of the things that Bob built instead of buying. In fact, the house is pretty well packed with ingenious devices and evidences of Bob's handiwork. There is a special reason for this. Like most free-lancers, Bob does a wide variety of writing jobs. But his specialty is "how to" articles: how to use a jigsaw; how to build andirons; how to lay linoleum. So every time he can dream up a clever wrinkle to build into his own house, he can add to his income by writing an article about it.

In Jim and Tim's room, for instance, one bed rolls out from under the other for sleeping, retreats again in the morning to increase the play space. "Keeps the boys from bouncing on the beds and ruining the springs and mattresses, too," Della points out. For quick supplementary heat in a bathroom, Bob has installed a bank of four infra-red heat lamps in the ceiling. Wall cabinets beside the kitchen sink are covered with sheet cork to form

pin-up boards. A section of wall by the telephone is painted with blackboard paint (green) for easy chalking of phone numbers and messages.

In building storage units in the kitchen, Bob tailored them carefully to hold pots and lids and trays and all such things in better than normal order and convenience. Even the fireplace is just a little different from any other. It is one of the circulator kind that draws in cold air, warms it and blows it into the room. You'd never guess it, though, because there are no grilles to be seen. What Bob did in building the chimney piece of quarry stone was to leave the mortar out of some of the vertical joints—and through these nearly invisible openings the heat comes into the room.

The fireplace with its heavy chimney was a two-man job. Bob's nearest neighbor, Paul Corey, helped build it, laying rock for the outside wall while Bob mixed mortar and laid the rock for the inside. Corey, as a matter of

fact, had quite a bit to do with the whole project. He might be said to have inspired it. Corey is nationally known as a novelist, the author of eleven books, but homebuilding is his second interest.

Corey encouraged the Gilmores from the beginning, lending a hand when needed and giving advice when asked. As Bob recalls it now, there were moments when he badly needed that encouragement.

"There's a minor crisis of one kind or another every day when you're building a house," Bob observes. "It's worth it, though."

It probably is, too. Not many young couples have by their own efforts acquired clear title to good homes at present cost levels. And the Gilmores have still found time to take part in community affairs.

For people living in the Gilmores' neighborhood, a good deal of church and community life is split between two communities, the towns of Glen Ellen and Kenwood. Both communities are served by the Dunbar Union elementary school, where Stevie and Jim Gilmore go. Bob, as one of three men who make up the school's building committee, has fought for more than a year for new buildings and more teachers to end overcrowding. His struggle for the welfare of the children has not been unsuccessful: one new room has been completed and four more are scheduled for construction this summer. A school that had five teachers last year will have the ten it needs next year.

Della, meanwhile, has been working for the school from the other side. This is her second year on the executive board of the Parent-Teachers Association.

The community churches in Glen Ellen and Kenwood share a pastor, each having services on alternate Sundays. Sunday school, however, is held every week in both communities. The Gilmore children attend at Mayflower Hall, just around the corner from the church in Glen Ellen.

Besides being a cementer of family unity—its main virtue, not even surpassed by economic considerations—building a house, the Gilmores find, solves any problems of getting to know people when you are in a new neighborhood.

"You meet all kinds of people right away," Bob says. "Bulldozer operators, local officials, the people that sell building materials."

"And as for the other people in the neighborhood who are building their own houses—they're your friends right away. It's like belonging to a fraternity."

THE END



**D**URING the second world war, five boys of my blood went, and returned; three, my sister's sons; two, mine. At the time of their enlistments their ages ranged from seventeen to twenty. Their services were in the Infantry, the Navy, and the Marines. Two were wounded; two did not experience actual combat. And for us at home the long years of anxiety finally ended, we believed, for good.

But the youngest, my sister's son, younger by three weeks than the younger boy in our house, remained in the Army, selecting it as his profession. At 20 he was a first lieutenant, and before he was 21, a married man.

Last July, shortly before he expected to sail for Germany, he was sent from Fort Lewis, with the 9th Infantry, in the Second Division, to Korea. This time he left, not only parents, brothers and a sister, but his young wife, a little son, and an unborn child.

On September twenty-third, his wife was safely delivered of a baby girl, on the twenty-fourth, she learned that her husband was missing, and on October second, that he was dead . . . killed in action.

This intelligence reached me upon the evening of the same day. I was completely stunned and confused for a time, and then I forced myself to believe it, rebellious, unresigned, and blind with a strange, dark anger impossible to describe. I kept thinking: the old men make these wars, the

# OCTOBER 3<sup>RD</sup>

By  
FAITH BALDWIN

When the news came from  
Korea, her world fell apart.

But here's how searing grief  
was displaced by quiet trust

young men die in the horror and devastation, the mud and agony.

Personal grief is one thing; you suffer it alone, it is yours. But grief for others is something else again. If someone close to us undergoes pain of flesh or spirit—or someone we barely know, or even, it may be, a stranger—we all experience, in varying degrees, what is termed sympathy. But there is also something called empathy . . . and it is different. If, for instance, you see someone in pain, you are sorry; you sympathize. But if you actually *feel* that pain in your own flesh—or spirit, as the case may be—that is empathy.

**O**CTOBER third, like the day preceding, was very beautiful, in our part of New England. Blue and windless, warm and golden. The four walls of this house closed in on me. Together with a member of my family, I got into a car and we drove, without planned direction, upstate. I could not be with my sister; she was in Texas, with her daughter-in-law and grandchildren.

The sun was like a blessing, and the leaves were beginning to turn their wonderful, shifting colors. It was lunchtime when we reached the quiet town of Woodbury. We had no desire to find a restaurant, a wayside diner, or a drugstore. One of us suggested a picnic.

So we stopped at a grocery store and bought milk and cookies, and other  
(Continued on page 60)



**T**HE morning service had just started when the stranger walked into Graham's church, and was shown to the third pew from the front. He wore a perfectly tailored dark blue suit and coat, and I noticed that even his hat was dark blue. I couldn't help wondering who he was; neither could I help noticing that he wasn't a bit pleased by the hard, uncushioned seat of his pew. We, in Greenville, were very proud of our little church with its one stained-glass window—but we didn't have the money for such luxuries as pew cushions.

The stranger kept changing his position so constantly that I thought, "That man will leave before the sermon. It's a pity, too, because Graham's such a wonderful preacher!"

Graham—Graham McMillan! He was not only "such a wonderful preacher"

—he was the man I loved! Sometimes I had to pinch my arm to make myself believe that I was really engaged to him. That we'd be married—in the spring.

When the first hymn came that special Sunday morning I saw the stranger stand up with evident relief. At first he didn't sing, he just stood following the words with his eyes. And then he joined in. By the end of the hymn he was singing lustily.

And then Graham started to pray, and when he prayed he was transformed. He was no longer a country preacher, shabby and underpaid. He was a glorified disciple with a golden message. The stranger bowed his head reverently, and then the sermon started, and when it was all over and I walked out to the front of the church and waited for Graham to join me, the



*I was only the audience as the woman spoke. "Okay," she said, "tell me where I'm going when it's all over."*

# DELAYED Springtime

A STORY by MARGARET E. SANGSTER

ILLUSTRATED BY MARK TESAN

stranger paused by my side.

"Quite a preacher you have here," he said. "I was driving through town and stopped on impulse—and I must admit I'm glad I did." He chuckled. "I've grown soft, I guess, and your pews aren't exactly comfortable. But after I'd heard Mr. McMillan pray—well, an earthquake couldn't have made me leave before the sermon."

"It was a wonderful sermon."

"Yes," said the stranger. "It brought tears to my eyes, Miss—" he hesitated.

"My name's Jenny Parker." And he said, "My name's George Dakin, Miss Parker. I've heard some of the world's greatest preachers in my church in the city—men who built their sermons as a beautiful mosaic is built, fitting phrase against phrase. But, Miss Parker, they didn't make me think of my first heart-break, and my first moment of fulfill-

ment. Mr. McMillan's prayer made me remember the prayers I said at my mother's knee, the prayers I said over my mother's grave."

Much to my surprise Mr. Dakin dropped in at our farm that afternoon. They'd told him, he explained, that Graham could usually be found at the farm Sunday afternoons. This time, though, Graham was visiting a man who was dying of cancer. I invited Mr. Dakin in and we sat talking. When he asked if Graham and I were engaged, I told him. I didn't feel that he was prying. And then he asked me another question, "You love Graham McMillan, so you should be able to explain something. The lad isn't exactly good looking, he's not polished, so—what's the secret of his eloquence and appeal?"

"I think," I told Mr. Dakin, "that Graham knows what the people in Greenville need—and he answers their

And then the letter arrived. It was on heavy, expensive stationery, and it was engraved with the name ST. LUKE'S-ON-THE-AVENUE—the city doesn't matter.

I was sitting on the front stoop of my dad's farmhouse when Graham came rushing up the path. His face was white. "Read this, Jenny," he told me. "I've read it three times, and I still can't believe it."

I went white, too, when I read that letter.

"Does it actually say what I think it does?" Graham asked. "It is a call, isn't it?"

All at once the tears were running down my face. "I'm crying," I said to Graham, "because it's so wonderful! Because—we'll miss you—so terribly!"

Graham put his arms around me and kissed me. "But of course you'll go, too, if I go . . . I love you, Jenny!"

"I love you, Graham," I whispered, "and I always will."

But when Graham went to the city I didn't go along. I wanted him to come back to Greenville and get me. Perhaps I, too, was a little afraid of suddenly becoming the wife of the pastor of a rich, important church.

"After all," I said to Graham, "you may not be happy in a huge church. You may come back here."

Graham laughed. "They may not like me well enough to keep me."

"Silly," I said, "they'll adore you! But, Graham, we hadn't planned to be married until spring, so let's keep to our original plans. In the spring—if you still want me," my voice broke and I whispered, "I'll be waiting, Graham, just as I always have been."

"Just as you always have been. Oh, Jenny!" Graham kissed me, and we sat close together, like frightened children.

So Graham went to the big church, in the big city, alone. But not until he'd pressed many horny hands in farewell. The people of Greenville weren't clever at expressing emotion. "We'll be praying for you," one of them would say, or—"I won't forget how you spoke when my wife was took," or—"Send me your address—I'll ship you a barrel of apples," or—"Perhaps when you get your vacation, you'll come home."

So his parishioners spoke. Diffident—unable to put what they were thinking into words. Only aware that no new minister could quite fill the place that was being left vacant. I felt the same way. I realized that no one could ever fill even a little corner of my heart—it was full to the brim with Graham already.

I know, too, how Graham felt—then. The day after he arrived, he wrote and

need. They're hard-working, simple people and they need beauty. He gives them beauty."

"Everybody, simple or not, needs beauty," Mr. Dakin sighed. "He gave it to me, and I'm not very simple any more. If only—back in the city I come from—there were someone who could give it to us! We have money and—" he grinned when he said this—"very comfortable pews. But we haven't found Mr. McMillan's sort of thing for sale."

"I don't think," I murmured, "it can be bought—for a price."

After that visit with Mr. Dakin, six months passed. I think that they were the happiest six months of my life. I was sure that when spring came Graham and I would be married—that we'd spend the rest of our lives in Greenville township.

told me so: "Jenny, all the way to the city the wheels of the train were saying, 'I love Jenny, Jenny loves me.' Darling, I can't wait until it's spring."

WHAT HAPPENED to Graham when he got to the big city? Of course, I didn't hear until later—some of it *much* later.

He arrived at the station and was met by Mr. Dakin and two younger trustees. Graham said that he could tell by their faces that they weren't happy over his cheap suitcase and threadbare overcoat.

But when they reached the church and walked in through the great arched doors, everything was different. It was all in a letter Mr. Dakin wrote me:

"My dear Miss Parker, when Mr. McMillan entered the church I knew at once that we had chosen the right minister. His eyes lit up with a swift radiance. He was standing in the shadow, but it was as if a beam of sunlight had touched his face. I think you'd like to know what he said . . . 'If I can only glorify God as greatly as this setting deserves.'"

The first Sunday Graham was to preach in St. Luke's I went for a long walk in the woods, and as I walked I prayed, "Let Graham be himself, let him talk to those city people just as he used to talk to us. Then he can't fail!"

Suddenly I thought, "If he does fail, he'll come home." And I trembled with sudden happiness. I was horri-

fied—it was almost as if I *wanted* him to fail! All at once I was deeply ashamed. I turned and started walking quickly toward my father's farm.

It was several days after that first Sunday before I heard from Graham. But when the letter did come it was exciting. It started off by saying that his first sermon had been wonderfully received. He sent me a clipping about it from one of the city newspapers.

"A sermon that started a little haltingly," it read, "it was a trifle awkward, perhaps! And then suddenly the Reverend Graham McMillan became inspired, and his sermon was moving and extremely beautiful. It was not so much what he said as the sincerity and deep feeling of friendliness that flowed from the pulpit."

I thought, as I read that clipping, "Graham is still Graham. The big city hasn't changed him at all!"

IN THE months that followed I had at least three or four letters a month from Graham. They were full of everything he was doing—and Graham was doing a great deal. He was meeting ever so many new and important people and going to a lot of new places.

It made me very proud and happy to read these letters to Graham's old friends in Greenville. Everybody knew when there was a letter from him—I guess the post-mistress told them. Of course there were parts of the letters that were for me only, and the older people would smile in a pleased sort of

way when I just skipped over these.

Then later they'd ask about our wedding plans, and I'd say, "Oh, we're still planning to get married in the spring."

But gradually I noticed a change in Graham's letters. Somehow they seemed—well, as if he'd *planned* them, thought them out *beforehand*. There were sentences like this in them: "Yesterday I thought of a wonderful line that I knew would catch my congregation. I wrote it down at once, before I forgot it, and incorporated it in my next sermon."

"Graham never used words like 'incorporated' before," I said to myself, "but I suppose—on account of mixing every day with rich people he's bound to start speaking as they do." And then I began to wonder if Graham were writing out his sermons instead of just preaching them.

Graham told me about buying a new overcoat, and a new suit. "But don't think," he wrote, "that the fine feathers have changed the bird underneath them."

That night when I knelt beside my bed I prayed God that it were really so!

And then spring came and with it a letter that made me clench my hands tight, to keep them from trembling. I had taken the letter to a little arbor in our garden to read it alone. There was a lilac bush near by, and it was just beginning to bud, and I remembered Graham's first letter—"I can't wait until spring—" (Continued on page 80)



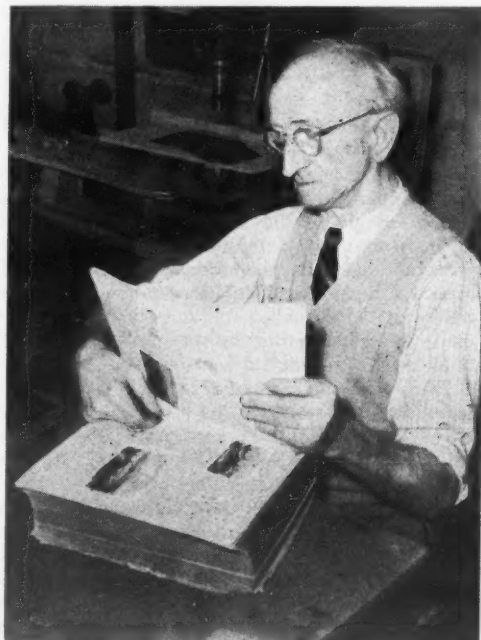
## Repairing Bibles is His Hobby

ALL, white-haired Felix Wolff, of Anderson, Indiana, is a Bible "repair man." A retired bookbinder, Mr. Wolff goes down to the basement workshop of his quiet home each day and binds and renovates Bibles that have been sent to him from all over the world. His hobby—that has now become a full-time business—gives him many useful, satisfying hours.

"See this one," he says, gently turning the pages of a small Bible on his workbench. "It came from a missionary in India. You can tell it has had hard use—the pages are torn and dirty . . . I get many like that."

He pauses reflectively. "I met the man who owns this, one time when he was here in Anderson. He was tall, heavily built, and easy to talk to. I'm going to enjoy working on this Bible for him."

Felix Wolff started repairing Bibles as a hobby five years ago. Before that he worked for a commercial bookbinding firm for thirty-five years. A deeply religious man and a member of the Anderson Church of God, he started out by working on the Bibles of friends and townspeople. Many sent him treasured family Bibles—with names and carefully written birth records on their pages—books that needed new covers, inside stitching, or other repairs. Other people brought in family Bibles for white leather covers, with ornate lettering. (Continued on page 63)



# Changing with the Years



TEXT: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, as by the Lord the Spirit." II CORINTHIANS 3:18

By GEORGE ARTHUR BUTTRICK

**T**HE CALENDAR is a useful device: it numbers our days. But it is only a pale reflection of a vaster calendar written in the skies—alternate light and darkness, and the wheel of the seasons. Each of us besides has a private calendar: our mirror; or, if that deceives us, the growing older of our friends and the slow failing of our own nerves and muscles.

A modern book is entitled, "You Need Never Feel Tired."

Well, some tiredness comes from inner frictions and can be avoided, and some from senseless driving of the body. But we could not sleep if we did not feel tired, neither could we find any fun in rest. If I were a betting man I would wager a safe nickel that the author of that book will one day feel tired—tired to death!

So part of this text is plainly true: "We all . . . are changed." It is true of our body. When people meet us after ten years and say, "You don't look a day older," they are guilty of perjury; and they pay us a doubtful compliment. Experience should have brought some wisdom, and wisdom's signature should have been written on our face. A man described his meeting with a classmate after thirty-five years: "I couldn't get used to her grey hair," he said; and we saw that he was forgetting his own grey hair—what there was left of it. Meanwhile we were forgetting *our* grey hair—what there was left of it. But we change in body whether we remember or forget.

Likewise we change in spirit. A twentieth reunion shows it. To some men the years have brought the gift of insight, to others a hard mind. If we have *not* changed in twenty years we *have* changed nevertheless, for we now have an adolescent outlook in a man's body. That is to say, we have changed from what is natural to what is grotesque. Life always brings some change—progress or regress. Otherwise, as Edmund Burke once wrote, "We might as well think of rocking a grown man in the cradle of an infant." There are people who try to stay in their teens in body and mind. They are pathetic. One of the wisest pieces of our slang is, "Act your age!"

Then how can we nobly change, as life deeply intends? By contemplation; by comradeship. Husband and wife, when there is the bond of genuine love, grow alike in mind. A son mimics his father, even to a way of walking or a

manner of signing a letter, not alone or mainly because of heredity, but by reason of life shared. All of us are prone to reflect our last serious conversation or the last book we have read. "A man is known by the company he keeps," and—equally important—the company is known by the signs on the man. When depraved London wished to turn Oliver Twist into a thief they apprenticed him first to Fagin the pickpocket, and next to Sykes the housebreaker. Good character also has its contagions, so that

Tennyson says of King Arthur in his effect upon his Round Table: "I beheld from eye to eye through all their order flash a momentary likeness of the king." We are nobly changed by what we contemplate, and by the life with which we live.

So the strategy described in the text is factually sound: "We all, beholding the glory of the Lord, are changed into the same image." When we look at a candle or a cathedral there is an exact image of a candle or a cathedral on the eye, and the influence of a candle or a cathedral is by that token in the spirit. So, when we contemplate Christ—by studying His portrait in the Gospels, in art or in our best imagining, or by worship and prayer—His image is on our eye, and it stains graciously the soul in its own colors. Christ is reproduced in His real followers. A native of Iran, hearing Christ described for the first time, shouted, "I know that man!" It was found that he was thinking of a missionary doctor in his village. It is written, not only of New Testament times but of a constantly repeated testimony: "They took knowledge of them that they had been with Jesus."

But the momentous feature of this Christian change is that neither the beholder nor Christ is passive. Both are agents—Christ in the initiative and the beholder in his response. They, the Lord and His worshiper, are not like an unknowing sky reflected in an unknowing lake. In this whole process you and I are responsible. What we

see, good or bad, has its inescapable effect. The war news was an instance: no one could be made merry by it. Yet we are not helpless under any impress. We are *not* mere photographic plates incapable of anything but a photographic reproduction of the world to which we are exposed. Even Oliver Twist, with no more than a child's powers, refused to steal. We can choose (Continued on page 86)



**THE AUTHOR** succeeded Dr. Henry Sloan Coffin, in 1927, as minister of Madison Ave. Presbyterian Church, New York. Although born and educated in England, Dr. Buttrick's pastorates have all been in the U. S. He was college preacher at Yale, Princeton, Wellesley, Vassar, and other schools. He holds honorary degrees from leading American universities. In 1931 he gave the Yale Lectures (Lyman Beecher Lectureship) on Preaching. Some books: "Christ and Man's Dilemma," "Jesus Came Preaching," "Prayer," "Christian Fact and Modern Doubt," "Parables of Jesus."



# Announcing Family Bookshelf

They reached deep into their everyday problems and sorrows to tell from experience what it meant to them to read the special Bookshelf selection, "Faith Is Power—For You"

## FIRST PRIZE, \$1000

LOIS ROWE, REGISTERED NURSE, CHICAGO, ILL., sought spiritual power so that she might better serve her patients, and found the secret of resourceful living in Dr. Poling's book. For three years she has been a general duty nurse, brightening pain-filled hours with professional skill and with her hobbies of poetry writing, scrapbook making and sketching. She was a school teacher for four years before that and she is a member of Christian Nurses' Fellowship and Irving Park Assembly.

## THE JUDGES SAID "IT WAS THE HARDEST JOB WE EVER HAD"

### SECOND PRIZE, \$500



MRS. H. V. FOSTER, HOMEMAKER, WELCH, W. VA., is a member of Anderson Memorial Chapel (Presbyterian). "My parents have taught Sunday school for 25 years. In everything, I ask for daily Divine guidance." Mr. Foster deals in furniture and electrical supplies. Thirteen-year-old son Melvin is learning how to make a living (sells papers) and how to gladden the heart of his future wife (cleans his own room faithfully).

### THIRD PRIZE, \$300



PORTER L. GADDIS, FARM LOAN EXECUTIVE, CRANBURY, N. J. "The most satisfying work I ever did was to take a class of 30 university and business young people in the Epworth Methodist Church of Lincoln, Nebr., and build it up to 80. After 20 years, I still hear from members of that class." Dr. Gaddis (he has a string of other degrees in front of his Ph.D.) now belongs to the Princeton (N. J.) church and commutes to his office in New York.

### FOURTH PRIZE, \$250



MRS. ANDREW H. JONES, HOMEMAKER, NORRIS, TENN., has taught the Primary first grade in Sunday school for 18 years, but her own family has grown past the Primary stage. Richard, 19, enters the Army this June; Andrew, 21, is a U. S. Navy Aerial Photographer's Mate. Her husband is an accountant. They are active in the Norris Religious Fellowship, a non-denominational community church.

### FIFTH PRIZE, \$200



MISS HAZEL VINEYARD, SCHOOL TEACHER, ROSWELL, NEW MEXICO, has taught for 30 years in Roswell schools because she "likes young people." Once she intended to be a missionary but was sidetracked into teaching, to the delight of her host of admiring pupils. She's a member of Roswell's First Baptist Church and is president of the Johnson Circle of the Missionary Union. She likes to write plays and stories.

### SIXTH PRIZE, \$150



J. FRANCIS F. PEAK, CLERGYMAN, WILDWOOD, N. J., came into the ministry after 15 years in the business world. He enjoys his hobby of recorded music so much that he plays a symphony while he's doing the desk work that prepares him for preaching. His First Baptist Church has no summer slump! Wildwood's local population of 10,000 bulges from June to September to 150,000 and more, likewise increasing church attendance.

### SEVENTH PRIZE, \$100



MISS CLARE ZELLY, SCHOOL TEACHER, HAVERTOWN, PA., is interested in spreading the spirit of good will among the youth of the world, thereby preventing future wars which might claim the very youngsters she teaches in a Philadelphia junior high school. Miss Zelly is a member of St. Mary's Episcopal Church of Ardmore and takes a leading part in the work of the Women's Auxiliary, but says, "Prayer has no one denomination."

# Christian Herald's Prize Contest Winners!

WITH shining eyes, Christian Herald's Family Bookshelf editor said it as well as it could be said: "Reading the entries gave one the warm feeling that here were good people—7000 of them—writing out of their hearts."

It became much more than a contest. It was a rich experience. No one had to send in any boxtops. But almost everyone who submitted an entry sent along with it a bit of his spirit, his inmost sorrows and joys—a tiny fragment of his very soul. The "judges" couldn't judge; they could only read the testimonies—for that is what they were—with deep humility. Bess Streeter Aldrich, writer known to millions; Edwin Balmer, Associate Publisher of *Redbook Magazine*; and Dr. Clarence W. Hall, Managing Editor of *CHRISTIAN HERALD*, had to make their selections on the basis of readability, style of presentation, personal preference. They couldn't do it on the basis of the quality of the poignant and challenging moments out of life that the entries represented.

Mrs. Aldrich spoke for the three of them when she said, "This was the hardest judging I ever did. There isn't one that couldn't have received a prize. The letters were all so consistently good that I was wishing a few people had made it simpler by writing some poor ones! I made three lists—'good,' 'very good' and 'fine'—and discovered that I was getting them too much in the 'fine' column."

But after many readings, after discussion and long deliberation, the winners were chosen. They came from all sorts and conditions of people. Among the top twelve were a general duty nurse, homemakers, executives, school teachers, a clergyman, a suffering hospital patient, widows whose courage was mountainous. Practically all of them are actively associated with some church, and many are teachers in Sunday schools and officers in various organizations of the churches. After the top entries were winnowed out and we asked for information about the lives of the writers, it was interesting—and inspiring—to read their entries again. Truly they had written out of their own need and their own spiritual discoveries.

A widow told how one sentence of Dr. Poling's book, "God has not brought us this far to have us fail," gave her the fortitude to dream and work for college for her two fatherless sons. A cancer victim on a bed of torturing pain found "peace with power" and said, "I too shall be immortal until my work is done." A worried mother discovered how to face the future confidently, though her boys are in the Armed Forces. Another wrote out of skepticism that had become persistent faith. A selfless nurse said humbly, "The book made real to me my resources in God for those I serve." A mother wrote, "When I was through with the book, it was not through with me."

Most of the winners were new members of the Family Bookshelf. Miss Lois Rowe, first-prize winner, joined only in July. Miss Hazel Vineyard, on the other hand, joined in May of 1949 and has taken 17 of the Bookshelf selections. Rev. J. Francis Peak was a charter member of the Club and uses the books for his church library. "The rule—" he explains, "if you like the book, pay 25c; if you don't like it, return it no questions asked." Since rental fees easily cover the cost, the books must be liked! "Faith Is Power—For You" is just a taste of the good reading in store for new and old Club members. (If you're neither old or new, better turn to page 15 for the whole story.)

To everyone who submitted an entry, our gratefulness for the chance you gave us to share in your adventures of faith!

## FIVE SPECIAL MERIT AWARDS, \$50

★  
**MRS. MAY KERR BEGGS, WIDOW, KERRVILLE, TEXAS.** Her occupation she gives as "growing old alone with God." Actually she's as busy as ever, teaching not one but two women's groups of her First Presbyterian Church. She sees deer from the door of her home!

★  
**MRS. DORCAS G. REEVES, HOME-MAKER, PROVIDENCE, RHODE ISLAND,** has two main interests outside home, husband, and two sons 10 years and 15 months—school and church. She's a P.T.A. member, and choir mother at the Church of the Transfiguration in suburban Edgewood.

★  
**MR. GEORGE E. EVANS, ENGINEER, MT. VERNON, OHIO,** has given 31 years to Boy Scout leadership. One son was killed in the war, a second helped in the Manhattan project, a third is in the 7th grade. Mr. Evans is a teacher at the First Congregational Church.

★  
**MRS. THELMA OLIVER, HOME-MAKER, WEST UNION, IOWA,** had an 8-month-old baby and a boy not yet old enough for kindergarten when her husband died. The boys are now high school seniors and she has hopes of sending them on to college. She found new strength in Dr. Poling's book.

★  
**MRS. SUSIE W. DAVIS, HOME-MAKER, N. TAZEWELL, W. VA.,** is not only the wife of a minister but is herself ordained and prominent in her Advent Christian denomination. She reads quantities of books and magazines and does beautiful sewing and crocheting—and all this at age 66.



## FIFTY HONORABLE MENTION AWARDS, \$5

Mabel D. Abramson, Minneapolis, Minn.; Mrs. Vyette Addy, Decatur, Ga.; Darrel Berg, Clinton, Ill.; Ben B. Berkey, Cleveland, Ohio; Mrs. Fred E. Brown, College Park, Ga.; Mrs. Ione M. Brown, Champaign, Ill.; Claudia Mae Burgess, Freeport, Ill.; Edith Butler, East Lansing, Mich.; Mrs. Bette L. Campbell, Claremont, Calif.; Mrs. Mark S. Collier, Durant, Iowa; Mrs. Edward J. Conner, Parris, Ill.; Antoinette H. Culp, Denver, Colo.; J. L. Cuninggim, Nashville, Tenn.; Miss Anne Day, Huntsville, Ontario; Mrs. Wilma F. Dykstra, East Lansing, Mich.; Roba M. Eshleman, Kansas City, Mo.; Lillian M. Evans, Minneapolis, Minn.; Robert Fulton, Eugene, Ore.; Mrs. H. W. Gotscher, Little Rock, Ark.; Miss Myra Hardy, Pippaspass, Ky.; Thomas D. Hersey, Mitchell, S. Dak.; Mrs. Idella A. Horton, Manchester, N. H.; Dorothy L. Irvin, New York, N. Y.; Miss Allene Johnson, Jefferson City, Tenn.; Mrs. R. A. B. Johnson, Tulsa, Okla.; Mrs. Ella L. Kimble, Colorado Springs, Colo.; Mrs. Alice Lester, Guthrie, Ky.; M. A. Lewis, Crouse, N. Car.; Richard McIntosh, Newark, Ohio; Louise R. McKinney, Richmond, Va.; Miss Katherine McLeod, Lexington, Miss.; William G. Mast, Rensselaer, N. Y.; Mrs. Dorothy P. Madden, Birmingham, Ala.; Elda L. Miller, Ruffsdale, Pa.; Lillian A. Nothdurft, Joplin, Mo.; Mrs. Louise W. Prentice, Chattanooga, Tenn.; Clyde Ridall, Lynchburg, Ohio; James Fox Scott, Amesbury, Mass.; Mrs. Ernest R. Shephard, Baldwin Park, Calif.; Mary Alice Siddall, Los Angeles, Calif.; Clarence R. Speng, Syracuse, Kans.; John V. Sram, St. Paul, Minn.; Mrs. Dan M. Swegle, Salt Lake City, Utah; Mrs. C. T. Uecko, Seymour, Wis.; Mrs. Onas B. Wallace, Aurora, Mo.; Mrs. Clark I. Watkins, Grinnell, Iowa; Fred Weaver, Lansford, Pa.; T. L. Williams, Winsten-Salem, N. Car.; Mrs. Lyle Wilson, Dover, Minn.; Melvin T. Wilson, Liberty, Miss.

**M**Y NAME is Azor, and this is my story of the youth and young manhood of Jesus as I observed it. When I was 9 my father lost his life at sea, and my mother and I returned to Nazareth, her native village, to live. It happened, to my everlasting gratitude, that our new home was next door to that of Joseph the Carpenter and his wife Mary—and Jesus.

Though Jesus was a few years older than I, we became fast friends at once. We both decided that we, like Joseph, would be carpenters. So we were often together in Joseph's shop. It was there, as well as out on the hillside and at play, that I came to love and admire him so.

At 18, Jesus was quite mature. He had a deep understanding of people and his counsel was constantly sought after by the villagers. His work at the shop

increased when Joseph died, deeply mourned by Jesus and Mary.

Shortly thereafter, my mother's brother died and his two daughters came to live with us. Both were very beautiful and gracious. Zoe was my age and I soon fell in love with her. Zerah, a little older and an unusual girl, was a fit companion to Jesus—which she became.

But Jesus, with heavy mien, went oftener alone to the hilltop. What was working in him—I know now—was vast and sacred.

Zoe and I were married and my cup was full to the brim.

Mary surprised Jesus by making him two beautiful white seamless robes—one or the other of which he wore from then on.

Mary's sister and a number of Jesus'

cousins descended on them and things became crowded in their household. Soon they decided to move to Kaphar-Nahum for larger accommodations and better opportunities.

We all sorely missed Jesus.

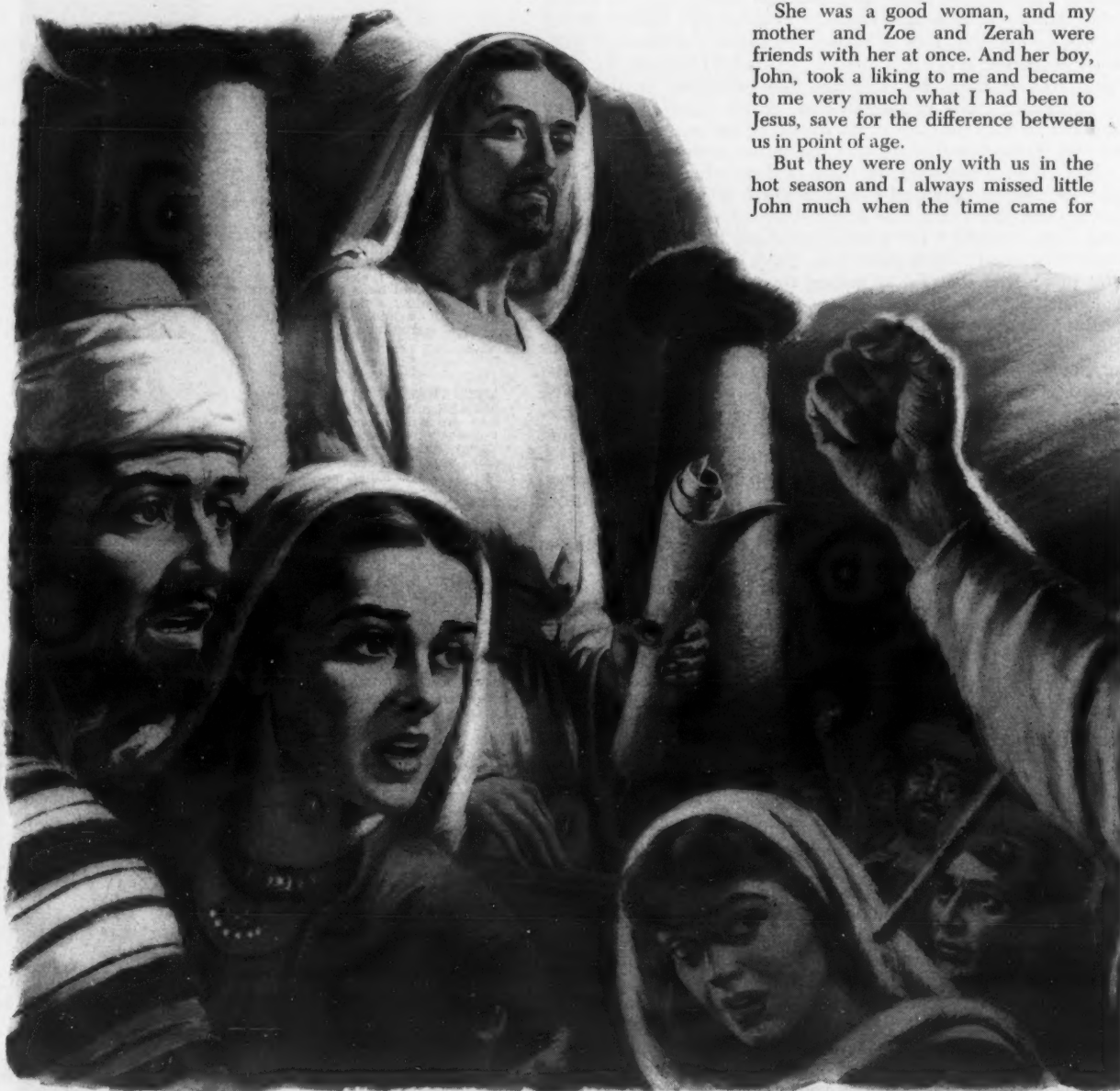
V

**N**OTHING could fill the place of him I had lost. But not long afterwards a new pleasure came into my life and afforded me a measure of consolation.

The upper little house, in which we had at first lived, was taken by a woman of some wealth who lived in Jerusalem. She had one son, a boy of about ten, whose bodily health did not thrive there.

She was a good woman, and my mother and Zoe and Zerah were friends with her at once. And her boy, John, took a liking to me and became to me very much what I had been to Jesus, save for the difference between us in point of age.

But they were only with us in the hot season and I always missed little John much when the time came for



them to go back again to Jerusalem. Looking back now, the years seem to have sped quickly with no great happenings to mark them with black stones or white.

Each Spring young John from Jerusalem came bursting joyously in upon us, glad to get away from the tumultuous life of the city, and very happy to be once more in the company of the hill-tops and of us simple dwellers on the slopes.

He and his mother cannot, however, have been with us when I heard in the village the first rumor of one—a prophet or a preacher—who was making a great stir down south.

He was said to be rousing the people with his fiery talk, and they were flocking to hear him in multitudes.

When I told this at home I was surprised by the effect it had on Zerah especially. Her calm sweet face lit up. Her great eyes shone more wonderfully than ever with the feelings my news aroused in her.

"Who is it, Azor?" she asked, with excitement she could not hide.

"No one seems to know. Some say

he is Elijah come back, and some say he is the Deliverer we have waited for so long."

I wondered much what she was thinking. And, pondering her and the matter generally, I arrived at the idea that she believed the new prophet was Jesus.

I went down again the next night

and found Simon returned and full of news.

They were talking of nothing else on the Lake, and many were going down Jordan to hear the new preacher.

"And who is he? — Who is he? — Who is he?" was the constant question. But Simon only told us who he was not.

"He says himself he is not Elijah—nor the Deliverer. But he says the Deliverer is very close at hand and the Kingdom is nigh. And he calls on all to repent before it is too late."

And then, looking very pointedly at me, of all the throng that surrounded him, he said, "Jesus told me to tell you that about him. He said you would know who he is."

"John ben Zechariah!"

When I disclosed the news to them at home they were all greatly astonished.

Zerah questioned me eagerly as to all I knew of John ben Zechariah, and of our meeting him on the hills near Gilboa, that day long ago, and as to what he and Jesus had said to one another.

And, though she was outwardly calm and sweet as usual, I thought I perceived in her an excitement which she found it difficult to hide.

IT WAS NOT very long after that before the strange happenings began which altered all our lives, and—I can say it now, though at the time I could see no more than what passed before my eyes—which altered the whole life of the world.

The first we heard of it all was from Simon. Jesus, he told us, had

(Continued on page 88)

"Of all the impudence!" they shouted. "Quite so," Jesus said quietly. "A prophet receives no honor in his own country—nor ever did."

# The Hidden Years

By JOHN OXENHAM

ILLUSTRATOR: CHARLES ZINGARO





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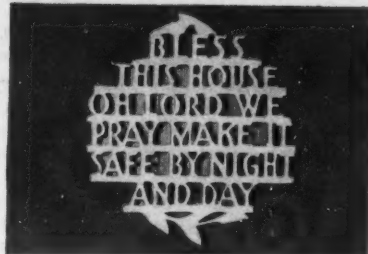
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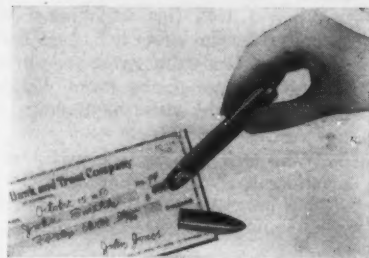
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# Christian Herald's SHOPPING

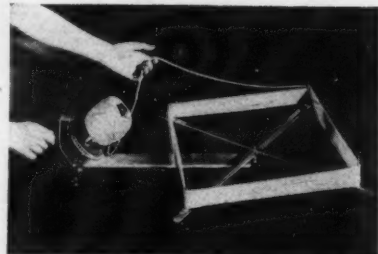
"Bless This House, Oh Lord, We Pray, Make It Safe By Night and Day," is a prayer that we all want to be aware of each day. You will want this prayer in your home—as a trivet on your table or have it hang in the front hall of your home. Makes a thoughtful remembrance for a friend. Cast aluminum trivet has black edged letters, is 7" wide, \$2.25. Garret Thew Studios, Westport, Conn.



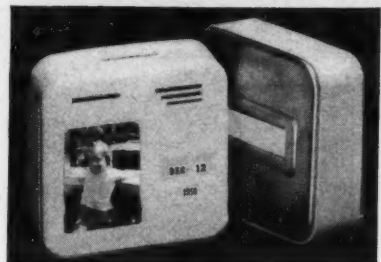
The Pro-Check-Tor is your guarantee for safety. Your checks can now be protected against fraud, tampering, or forgery. The Pro-Check-Tor is as easy to use as a fountain pen—automatically perforates and inks the check with one stroke. Pen comes in blue, red, green, or black with a gold cap, and a 10 mile supply of ink. \$3.95 ppd. from Foster's Distinctive Gifts, 15 Cole Court, Princeville, Ill.



All the knitters here are singing "Hooray" now that they own Bell Professional Yarn-Winders. This remarkably clever device enables one person to wind 240 feet of yarn in two minutes!! How's that for speed, and it's so easy, too! The Yarn-Winder is durable, light in weight, and saves the drudgery of winding yarn by hand. We like the price of \$2.98 ppd. From Jo-Bell Products, 4840 S. St. Louis Ave., Chicago 32, Ill.



A Calendar Bank for smart savers. Whether a nickel, dime, or quarter, each day you must deposit a coin in order to change the date automatically. There's a window inset for a snapshot of the owner, or that special something you are saving for. Church group members will find this an effective way to save for their groups. A wise investment for \$2 from M. C. Flynn, 43 E. 59th St., New York City 22.

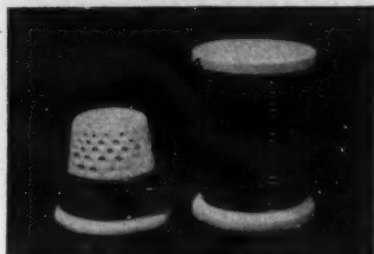


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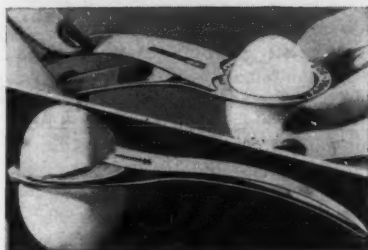


All firms agree to refund the full amount to unsatisfied customers, except personalized items. Don't forget to add the sales tax if indicated.

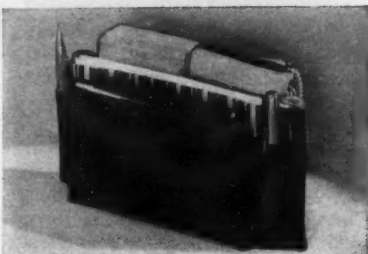
# CORNER



**A Spool of Thread and a Thimble, but wait!** We really see a **Salt and Pepper Set!** Makes an unusual set for you "collectors of salt and pepper shakers." Or how about surprising the family some meal soon with this new, peppy set? Made of glazed ceramic, the shakers are ivory and black, about 2 1/4" high. \$1 postpaid from Greenland Studios, 5874 Forbes St., Pittsburgh, Penna.



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**Ladies! It's purse organizing time!** So let's be neat with "**In-A-Purse**," "the filing system" case for your purses. A pocket for everything from a billfold to a nailfile. The great convenience is that the case transfers from one purse to another. Black taffeta with a gay Roman striped center, 7" by 3 1/2" with 7 pockets. Postpaid at \$1.50 from The Pascos, The Shop in the Garden, West Hartford, Conn.

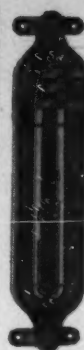


**Benny, the Baker, will come to your kitchen** to act as an air vent when you bake a fruit pie. He holds in one hand a stainless steel cake tester, and in his other hand a combination cookie and pastry cutter and a pie crimper. So, send \$1.25 to Agnestrang, 39 W. 8th St., New York City, and Benny (made of white pottery) will come to your home!! We think Benny is a mighty good friend to have in your kitchen.



**Why not relieve nagging foot discomfort with Foot-Flexer**, the new scientifically designed sponge rubber massager. Roll under each foot for a minute twice each day, the massager-exerciser relaxes foot muscles, stimulates blood circulation, and helps strengthen arches. What a relief not to have tired, aching feet at the end of a day. Foot-Flexer is \$5 from Bremdun, 3020 East Grand Blvd., Detroit 2, Mich.

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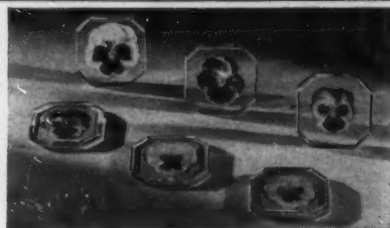
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*Woman's Place*  
IN THE CHURCH  
EDITED BY *Jane Kirk*

# Making Your Group World-Minded

**H**OW world-minded are you? Does your group think of religion only in terms of the congregation with whom you worship each Sunday, the handful with whom you carry on community and missionary service? Or do you have the wider view of women who are identifying themselves with the Ecumenical movement?

Throughout the United States there are many thousands of women who are informed about this movement. During 1950 these women registered their names with the United Council of Church Women, showing their willingness to "stand up and be counted" among those who are grateful for the growth of Christian unity. Each accompanied her signature with a dollar, as a symbol of her earnestness and desire to work for the Church as a whole.

What is this Ecumenical movement? Henry Smith Leiper, associate general secretary of the World Council of Churches, writes that the Ecumenical movement is not an organization or a plan, but "a spiritual mood, which has to do with the response of Christians and Christian institutions to the will of Christ that His followers be one."

The word "ecumenical" is taken from the Greek, and means "that which belongs to the whole household of faith throughout the world." Among the principles of the Ecumenical movement are freedom and respect for the autonomy of member churches, one-

ness in Christ as in accordance with God's will, and functional unity now in the area of agreement. Stress is placed on achieving fellowship in community of the spirit through worship, study, consultation, common action and interchurch aid.

The United Council of Church Women has had as its program for the past year the Ecumenical register. This plan was one which would enable the organization to offer the names of a vast number of ecumenically minded churchwomen when the United Council in December joined six other interdenominational organizations to form a more inclusive organ—the National Council of Churches of Christ.

**T**HE UCCW, formed in 1941, has grown vigorously in the last nine years. Its activities are carried on by local groups in communities of all sizes everywhere in the United States. Local councils work to strengthen fellowship, broaden and deepen religious experiences. They work together in community service, in interdenominational missionary projects, and toward a Christian world order. Does *your* community have such an affiliation?

It would be worth while to form such a group. If there is a wrong in your community, this is a way to right it. All churchwomen in a community working together can achieve goals and undertake projects which would

be too extensive for small groups. Here's a sample of what some of the local councils have done:

In Atlanta, Georgia, members of the council attend Recorder's Court to note fair and equal sentences meted out to all misdemeanor cases in the lower courts. Racial problems are being tackled by discussion groups held to talk over prejudices, discriminations and inequality of opportunities. The council maintains a year-round nursery school, conducts public youth forums in city high schools, a class at the city prison farm to teach reading, writing and arithmetic to illiterate Negro girls, supplies needs for prisons and hospitals, staffs a volunteer health center. Members appeared at a public housing project hearing and testified in behalf of minority groups. Projects are now under way to house hundreds of needy families. Crib service is provided in Union Station where weary mothers and babies may rest between trains. The council staffs nutrition classes sponsored by the Red Cross in schools and clinics of underprivileged areas.

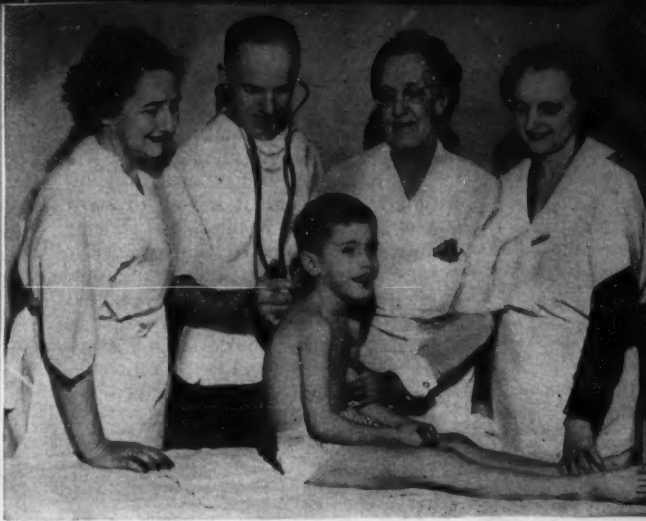
In Alliance, Nebraska, the Council of Church Women persuaded the town council to improve conditions of a village of Indian migratory workers on the outskirts of town. A water main was laid to the village, a recreation hall built, and laundries and showers installed.

In Des Moines, Iowa, the Negro

*The UCCW works for world fellowship. It is this aim for spiritual unity that is the core of the Ecumenical movement.*

*Mrs. Elsie Apple and the Rev. Moyne Landis, Oakland, O., Church of the Brethren, pack eggs to be sent to Polish farms.*





problem is being faced squarely with Negro and white groups working together. A special committee of the local council made a survey of the opportunities the Negro had in educational and vocational training, occupations, wages, recreation, housing, church life, and restaurants. Facts of this survey were published, showing that Negroes were being denied equal opportunities. Already prejudice has begun to melt.

In Ft. Wayne, Indiana, a recreational program was carried on for the benefit of returned servicemen and families who lived in the low income housing project. An old recreation hall was used to keep youngsters off the street and provide instruction for them. There were classes in craft work and art, games for small boys and girls, basket ball and volley ball for teenagers, and a library, as well as the services of a registered nurse.

The Stamford, Connecticut, Council of Church Women provided assurances for thirty-six displaced persons between December, 1949, and March, 1950, and aided in resettling twelve already here who needed help.

The Twin City Council of Church Women, consisting of eight churches of Scottsbluff and Gering, Nebraska,

**Dr. John J. Gerling applies a stethoscope to young Jimmy Chance at Central Presbyterian Church Baby Clinic, Atlanta. Right: Knoxville, Tenn. CCW members pack clothing for overseas.**

united with the American Legion Auxiliary in running a used-clothing center. Clothes were donated by people of the valley. Those who were able paid a few cents for clothing; others were given outfits free.

The Seattle Council of Church Women went to bat for individuals, protesting un-American reception given a few returning Japanese, helping unemployed find jobs, working for housing without discrimination. It helped provide housing for the Federated Colored Clubwomen of the U. S. when their national convention was held in Seattle. When Japanese were returning in great numbers, the council organized a broom brigade and

cleaned up some of the Japanese churches which had been used for storerooms during the internment period. Cots and other equipment were secured from the U. S. Army for temporary hostels for Japanese.

In Syracuse, New York, a Tot Lot project was undertaken by the Council. Located in a troubled area, the project provided wholesome recreation for children up to eight. Both Negro and white children attended and both Negro and white mothers assisted.

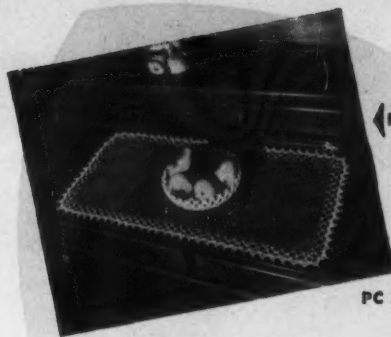
The Brooklyn, New York, Council sponsors monthly birthday parties for one of the Borough hospitals where approximately 100 old ladies are housed. The hospital makes a birthday cake,



**Adults may tackle prejudice openly; for youngsters in interracial nurseries such as this one there is no such thing.**

**Only woman member of group at work on new Philadelphia charter is Mrs. Helen E. Heydrick of the local CCW.**





PC 4753



PC 5578



PC 6077



E 2705

**PC 4753** An edging of white crochet effectively trims a colored linen runner.

**PC 5578** A smart blouse crocheted of cotton in an interesting pattern stitch. Two contrasting colored broken stripes trim the front.

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**E 2705** A smart bag for sportswear, it is made of a dark color felt and trimmed with bright felt tabs, tie and lining.

Send TEN CENTS (in coin) for each pattern to: CHRISTIAN HERALD Pattern Dept., 1-51, 27 East 39th St., New York 16, N. Y. Please include a large, stamped, self-addressed envelope.

and the council provides a useful gift for each lady celebrating a birthday during the month. This group also shares with the Manhattan Council the obligation of meeting displaced persons as they arrive in the Port of New York.

Reports such as these are coming in every day from active local councils. To organize your own you need one woman willing to call together a small group of women representing different denominations and discuss the possibility of forming a council. This group selects a planning committee.

The planning committee arranges an organizational meeting. It appoints a nominating committee to prepare a slate of officers, arranges for a meeting place and program, and a worship service emphasizing unity. A temporary chairman and a secretary are selected by this planning committee, and are briefed on the procedure of the meeting.

To the organizational meeting

should be invited representatives of women's organizations of every local church—including all races and nationalities—the Salvation Army, and interdenominational groups such as the Y. W. C. A. At the organizational meeting the need for a council is presented and discussed, constitution and by-laws are suggested, and a vote of approval taken. Officers are then elected and installed.

From this day you are launched. An  
(Continued on page 38)

## POT ROAST SEASON IS HERE!

**J**ANUARY is a long, cold month, ideal for church dinners. You will want to serve a hearty meat dish this time of year, and it is well to know how to get best results when cooking meat in quantities. To assist you, we've selected some facts on cooking less-tender beef cuts (less expensive, too) from the booklet, "Cooking Meat in Quantity." This booklet is full of information which will be useful to you in your church kitchen. It is available from National Live Stock & Meat Board, Dept. of Home Economics, 407 S. Dearborn St., Chicago 5, Ill.

This booklet shows the importance of cooking all meats at a constant low temperature, and gives exact figures as to the amount of shrinkage when meat is cooked this way as compared with the amount of shrinkage at a high temperature or a combination of temperatures. It points out that meat cooked at a constant low temperature not only shrinks less, but is easier to slice, requires less fuel (cutting the cost of the meal), less watching, and causes less spattering and burning of fat on ovens, pans and racks.

Basic methods of meat cookery have been developed from the results of research. Certain methods are adapted to the cooking of tender meats, while others are adapted to the less-tender cuts. Less-tender meats are made tender by moist-heat methods of cooking, the meat being surrounded by hot liquid or steam. However, inherent characteristics of veal and pork make braising (moist heat) an excellent method for cooking pork and veal steaks and chops and pork liver.

Braising and simmering (cooking in liquid) are the two methods of cooking meat by moist heat. The less-tender cuts contain more connective tissue than the tender cuts, so moisture is necessary to soften that connective tissue and thus make the meat tender.

Braising is the method by which pot roasts and Swiss steaks are cooked. Season meat with salt and pepper and dredge with flour, if desired. (Flour increases the browning.) Brown meat on all sides in a small amount of fat. Add a small amount of liquid, if needed to increase tenderness or if desired for a sauce. Liquid may be water,

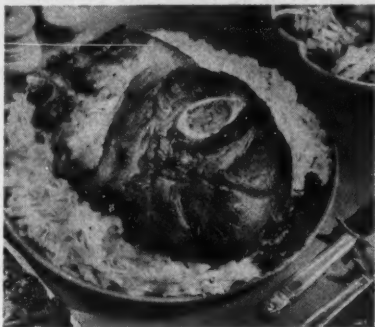
## BUYING GUIDE FOR LESS-TENDER BEEF CUTS

Cut	Approx. Amt. Needed for 100, 4-oz. Servings	Aver. Wgt. or Thickness per Cut	Approx. Cooking Time
Pot Roast—(Boneless sirloin butts).....	27 lbs.....	5-15 lbs.....	3-5 hrs.
Pot Roast—(Boneless chuck).....	41 lbs.....	3-5 lbs.....	3-4 hrs.
Swiss Steak—(Round).....	35 lbs.....	1" to 2½".....	2-3 hrs.
Round or Flank Steak.....	36 lbs.....	½" (pounded).....	¾-1 hr.
Stuffed Steak.....	36 lbs.....	½" to ¾".....	1½ hrs.
Short Ribs.....	38 lbs.....	2" x 2" x 2" pieces.....	1½-2 hrs.

CHRISTIAN HERALD

meat stock, milk, sour cream, or tomato juice. A little onion cooked with the meat adds its own flavor appeal.

Cover with a close-fitting lid to retain the steam. Long, slow cooking in moisture makes the meat tender or



**Dinner for a winter evening—an arm-bone pot roast with buttered noodles.**

cooks it well done without drying it out. Cook until tender, or until a meat thermometer registers 185 degrees to 195 degrees F. Remove meat and make gravy. Gravy is an essential part of braised meat dishes; drippings contain much flavor and food value.

We give you, page 36, a chart for some beef cuts suitable for braising, and the amount needed to serve 100 persons. For more complete charts and information about other types of meat cookery, see "Cooking Meat in Quantity."

#### PROJECTS THAT PAY

**P**ARCEL POST sales are a favorite way of earning small amounts of money in many church groups. Here are some different angles which have been used with good results.

Some groups like to use such a sale as part of their annual bazaar or fair, as at the Park Avenue Congregational Church, Arlington Heights, Mass. Here Mrs. William R. Bennett sent out a notice with the monthly church bulletin to the entire parish asking each member to send the church, by mail, a package which could be sold for a quarter. Parcels were sold at the fair, just as they were received, the contents a surprise. Senders were asked only to indicate on the outside of each package whether it was for a man, woman, boy or girl.

Mrs. Henry O. Daley, Parker, Colo., writes that her group sends letters to members who have moved away and asks them to send small gifts from their new homes. Marked on the outside is the state from which it comes and the sale value of the gift—which in this case varies somewhat. Interesting gifts typical of distant places are often received.

The First Congregational Church, Osseo, Wisc., gave such a sale a novel

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**Secret Inside Control gives YOU a more Beautiful Youthful Figure INSTANTLY!**

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Style No. 202 Adjustable Shoulder Strap Bra only ..... \$2.98



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**BEFORE** Mrs. Hautt of Norwalk, Conn. wore the "Yuth-Form" Bra. She looked tired, older, matronly and heavier because of her unshapely form.



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Rush to me my "YUTH-BUST" BRA in plain wrapper in style, size and color checked below. I will pay postman on delivery price plus postage. If not delighted in 10 days, I will return merchandise for my money back.

STYLE	SIZE	COLOR	HOW MANY
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No. 202—\$2.98			
No. 303—\$2.75			
No. 404—\$2.75			

Check here if you wish to save postage by enclosing price with coupon.  
Same money back guarantee.

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Address.....

City..... Zone.....

State.....

SIZES  
34  
to  
52

COLORS  
• Pink  
• White  
• Black

LOOK  
SLIMMER  
AND  
YOUNGER



**AFTER** Mrs. Hautt, above, one of our many satisfied customers, says: "I've always had expensive bras made to order. But could never get the satisfactory fit, style, — that your 'Yuth-Form' bra now gives me." Now her glamorous figure permits her to wear youthful, smart style clothes.

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- Built-up shoulder straps of bra fabric!
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- Simple adjustments!
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1951—FESTIVAL OF BRITAIN YEAR

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Please rush—for FREE TRIAL—a few sample boxes of cards on approval, free samples of name-imprinted stationery and napkins, money-making plan, extra-profit cash bonus offer. Also send FREE Book of easy ways for me to make money.

Name.....  
(Please Print Plainly)

Address.....

City.....State.....  
Please state Zone No. (if any)



**20 Boxes in 2 Hours' Time**  
"I'm thrilled with the beauty of these cards and so are my customers. I have now sold about 20 boxes in about two hours."  
—Bernice Johnson, So. Dakota

twist by having a display of stamp collections owned by members and local residents. An authority from the local post office gave a brief talk describing the procedure of handling a package from the time it leaves the sender till it reaches the recipient. It might even be interesting to show a movie on the subject of the postman's activities. Films entitled "The Mailman" (\$2) and "The Mail" (\$1.50) are available for rent from Eastin Pictures Co., P.O. Box 598, Davenport, Iowa.

Mrs. Charles D. Ebersole, wife of the pastor of this Wisconsin church, mailed the requests for packages in verse form. In addition to the package and a full evening's entertainment, coffee and cookies were served, so that each one who attended got a good big quarter's worth.

If you wish a sample verse such as these groups used to publicize their sales, write Jane Kirk.

## MAKING YOUR GROUP WORLD-MINDED

(Continued from page 36)

executive board should be set up, including one representative of the woman's society of each cooperating local church. Committees may be formed to act on world missions, Christian world relations, and finances. A minimum of four meetings a year may be held—World Day of Prayer (the first Friday in Lent), May Fellowship Day (the first Friday in May), World Community Day (the first Friday in November), and an annual meeting for election of officers, reports and discussion of local projects. Every woman of every church in the community should be invited to these meetings.

January is the month when women's organizations of all churches are being asked to give at least ten minutes of their meeting time to hearing something about the United Council of Church Women. If you would like a speaker for your group, write to the United Council of Church Women, 156 Fifth Avenue, New York 10, or to headquarters of your denomination.

From the United Council you may also obtain pamphlets which give detailed information on organization of a local group.

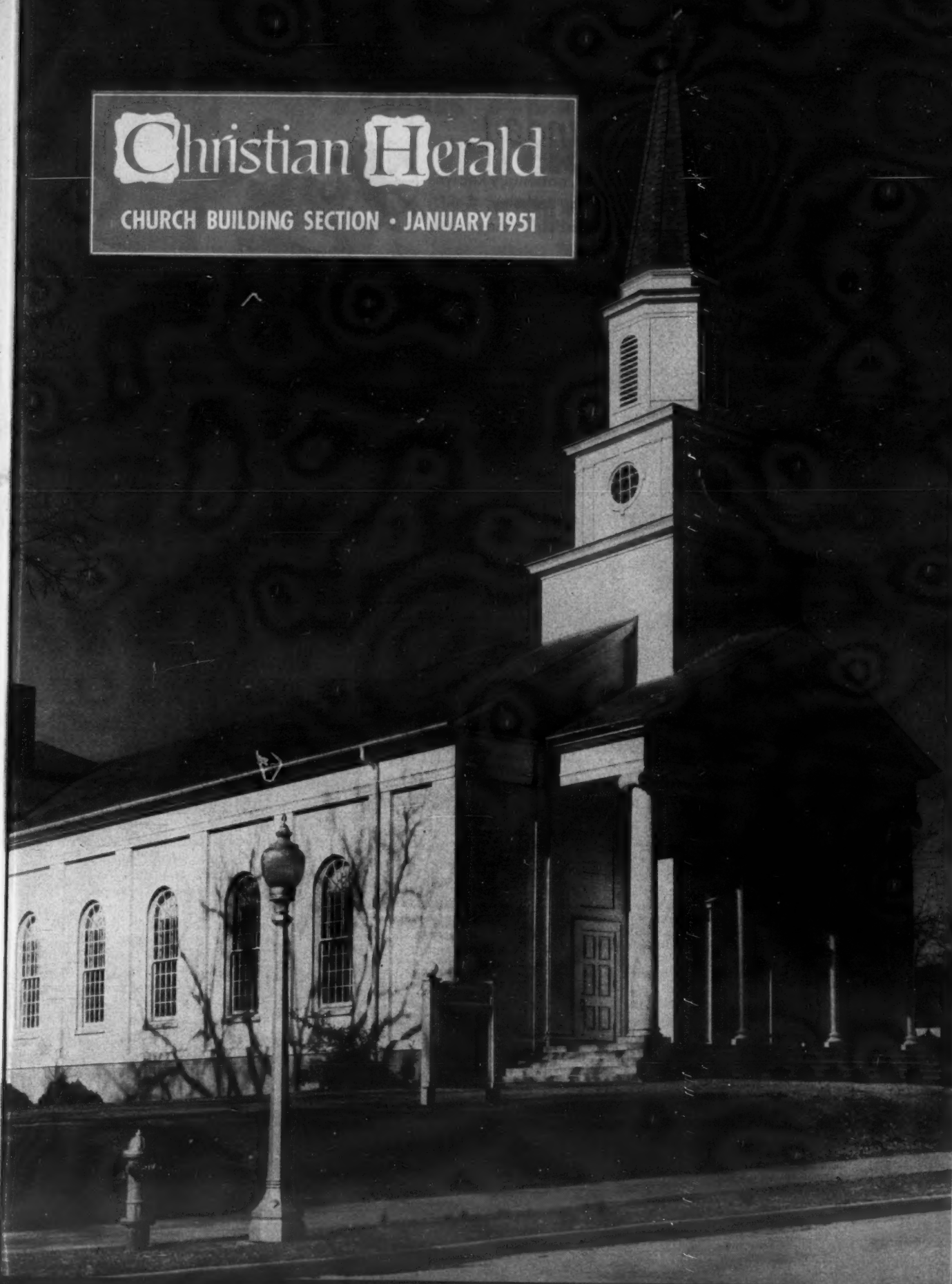
A woman of vision—backed by others of similar conviction and cooperative spirit—can spearhead such a program. Are you that woman?

### ANSWER PLEASE

**A** READER asks, "What are 'angels on horseback'?" I know several different definitions myself and I am not sure which is most commonly accepted. Won't you write and tell me what you think of as "angels on horseback"? We'll take a poll, and best letters will be published.—JANE KIRK

# Christian Herald

CHURCH BUILDING SECTION • JANUARY 1951



# "Now our children don't like to miss a Sunday..."

Says Rev. Stanley Armstrong Hunter, D.D., nationally known pastor of St. John's Presbyterian Church, Berkeley, Calif. He has used Filmosound in his church for about three years.



"Our Filmosound has brought so much life and color into our Sunday School programs that all our children, from the youngest to the oldest, love to attend.

"It has added much to our other church activities, too—both social and spiritual. And it is so easy to operate."

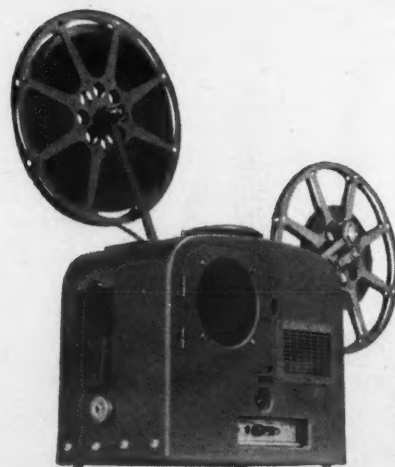
Dr. Hunter, pastor of St. John's for over 25 years, is a progressive churchman who makes full use of audio-visual methods in his church. Here are some of the ways Filmosound helps at St. John's:

- Dramatizing Bible stories for Sunday school children of all ages
- Entertaining at Boy Scout meetings
- Furnishing programs for meetings of men's and women's groups
- Providing one to two hours' motion picture entertainment for "Family Nights," a regular Saturday evening bi-weekly church feature attended by both adults and children
- For showing silent films taken in the field by missionaries. (The Filmosound amplifier is used for making commentaries)

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JANUARY 1951



# ♦YOUR ALTAR♦ HAS AN INTERESTING ♦ANCESTRY♦



From a large stone, it has evolved into a thing of worshipful beauty

By RUSSELL O. BERG

DRAWINGS BY THE AUTHOR

**P**ERHAPS your gaze has wandered over the interior of your church, recently remodeled, or you have stepped into another which has been done over. You have noted the nature of the changes. The old auditorium has taken on a new dignity, and it is now a "sanctuary," with greater simplicity and a brighter atmosphere.



EARLY ALTAR OF NATURAL STONE

Instead of the miscellaneous items which previously were at the center of the front of the church, there is now an altar.

Do you remember what those previous items were? They may have been almost anything: railings, lamps, conspicuous doors or woodwork such as rafters, window arches, unused and uninspiring chairs, boxes announcing hymn numbers, U. S. flags, service flags, unashamed organ pipes.

You have no doubt sat in some church and found yourself counting those organ pipes. Was it a pleasant pastime? Then, brother, one form of relaxation in these tense times is likely to be taken away from you. Because those pipes (along with a lot of other attic-material) must go, or at least be hidden, and one reason, according to the Interdenominational Bureau of Architecture in New York, is that they are "often an invitation to mathematical computations." In other words, they encourage a Sunday variation of counting sheep at night. And that, the architects figure, is not what you go to church for.

All these objects, you know now, distracted your attention from worship. What your eyes roamed over as the

minister worked along through his sermon, formed a picture which had little or no composition. Crossing lines led your gaze in all directions. And now the architects, as we have indicated, are taking most of those objects away, for "the first principle in most remodelings is to get rid of every piece of furniture and every line or bit of color which does not in some way build up the total picture."

So your temple of worship has more color and light, and the pulpit, which was always conspicuous before, well, you perhaps could not even find it for a few seconds when you first looked over the newly remodeled interior. The choir back of it, which you previously counted and re-counted and meditated upon as it sat in the bleachers back of the altar, is moved also. It has been made a less conspicuous part of this total picture. The Communion Table has been moved up from its low place



LATER—SMALL UNHEWN STONES

in front of the pulpit near the minister's foot, to its logical higher and central position, for it is the "symbol of the fellowship of the church."

You like it better this way. It is more restful, yet without sedative qualities, more beautiful, and it makes worship easier. Your eyes no longer shift their gaze from one side of the church front to the other, and back again, as though you were watching a ping-pong game. Nor do they get focused on the active back of the organist as she works at her athletic profession. They rest on the altar, whose cross is a hand pointing upward.

Then, too, the altar itself is built

differently from what it was thirty or forty years ago. It also has more simplicity and less ornamentation. Somehow it seems to carry out its purpose with less fuss, less effort, than did those of even a few years ago.

What you have been delighted to see in your remodeled place of worship is something which is affecting more than a few churches. It is a happy trend in the direction of more beauty in all Protestant churches. Many of us for a long time have been aware of the fact that we and our forefathers have not stressed beauty in our temples of worship as have the followers of certain other religions, or the members of the other branch of Christianity, the Roman Catholic Church.

Dr. John R. Scotford in his interesting little book, "The Church Beautiful," puts it this way: "Although the Reformers denied the holy magic of Rome, it was still feared. The cathedrals with their storied glass, their multitudinous images, and their glorious frescoes moved the hearts of the simple. Men like John Calvin and John Knox were not sure whether this power came from God or the devil. They distrusted physical beauty. As a result the Protestants left architecture, sculpture and painting and the drama largely to the church of Rome and the artists." The Protestants stressed preaching and singing. "In the Roman and Eastern churches, emphasis is more on what we see than on what we hear, while in the Protestant churches there is a great deal to be heard but very little to be seen."

The result of all this has been rather



JEWISH ALTAR OF BRASS

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serious. Because of this lack of beauty, or even positive ugliness in some churches, many sensitive persons have not been attending Protestant churches who might be coming regularly if our places of worship were made more attractive.

True, your stalwart pillar of the church will attend services no matter where they are held, even if they are held in a tent. It is also true that some



ROMAN ALTAR TO AN "UNKNOWN GOD"

of those who are repelled by the ugliness of a church interior will not admit it. They would not be as frank as was the medical student who ceased to attend church "because he could not stand the soprano." And some would not be conscious of what it was that made attending church unpleasant. Their feeling would be in what this post-Freudian era calls the "unconscious." But the fact remains that many have stayed away from church because of the lack of beauty of the building. And it is a great satisfaction to some of us to see that, as Dr. Scotford writes, "Protestantism is no longer content to be *righteous but ugly*."

As we have suggested, the altar is the central object in this great change. Nothing benefits more than does the altar by this trend.

Yes, there are trends and fashions in altars as in everything else. But did you ever ask yourself how far back those changes go? This central piece of worship is almost as old as religion itself, and when you gaze upon your altar or communion table you are looking at an object whose ancestors have resided on ancient mountain tops, in caves and catacombs, been carried on Crusades, built in great temples over many centuries, and more recently on magnificent ocean liners. There are stationary and portable altars, and revolving altars such as those used by Army and Navy chaplains who, when one service—Catholic, Protestant or Jewish—is finished, turn the altar to accommodate the next group.

Altars have served as backgrounds for both romance and murder. (Millions of couples have been married before them. Thomas a Becket was murdered between two altars in Canterbury Cathedral.) And from time immemorial men have brought before them their deepest fears and their highest hopes. To them man has brought his prayers for health, and love and

strong children, and hope of a life beyond the grave.

Before there was an altar there was an idea—the idea that the gods were pleased or influenced by something which primitive man considered valuable. In early times, the altar was only a place of sacrifice, a container for the offering.

Altars did not originate with the Hebrews. They went back much farther, even to primitive man, and their use was a token of his reaching toward the unknown. Altars are the outward sign of man's inward faith, however dimly felt or realized. Since the idea preceded the object it is possible the first altars were nothing more than the flat earth. The offering was simply laid on the ground before the deity. Or more likely, at first, in that dim, remote past, the offering was laid on what the worshiper conceived to be the god. In such cases, it was put into direct contact with the god by the priest placing the sacrifice on the rock, or hanging it on the tree, or permitting fire to consume it.

The earliest raised altars were no doubt large natural stones with a table-like top surface. The reason for using an object above the ground was not merely that the gods, above man, deserved this raised offering-place, but also because it was more convenient. The priests who had charge of the sacrificial ceremony were usually among the oldest of the tribe, and working at table-level meant fewer cramps and sore muscles.

The oldest altar-pictures which we can look upon with our own eyes are those of the Babylonians, small carved cylinder stones which date back to 4,000 or 3,000 B.C. on which are represented activities of life in which altars play a part. Before their altars fires burned continuously, a custom found among most early peoples.

The ancient Greeks had their altars on mountains, in groves and caves, under sacred trees, beside springs, and even in the marketplaces. The ones to the celestial gods were usually high, those to the terrestrial gods low, and those to the infernal gods merely ditches dug in the ground.

While in early times the Greeks probably used any convenient rock or natural mound as an altar, later they had offering tables, and in the days of their glory, sculptured marble altars which varied in size from a portable block to a structure over 600 feet long. The altar built by Hieron II of Syracuse was about 645 feet long and 75 feet wide. At first there was only one altar at a worshiping place. Their numbers kept increasing until there were 69 altars in the temple of Zeus at Olympia!

It is from the Romans that we get

our very word for altar, whether it comes from *altare*, meaning high place, as some say, or from *alere*, as others say, meaning to nourish.

You may have read, in Acts 17, where Paul, speaking to the Athenians, said, "I found an altar with this inscription, 'To an Unknown God.'" If you ever had the idea that Paul was using a parable to put his point across, he wasn't. One altar was found, not in Athens, but in nearby Rome, dating from about 100 B.C., which bears the words, "Sacred to an Unknown God or Goddess." No doubt there were many such altars in Greece and Rome. These worshipers apparently wished to make sure they had slighted no one.

Let us consider the altars of the Hebrews now, because, since so many of the roots of Christianity are in Judaism, it seems logical to consider Jewish altars immediately before Christian altars. We get a great deal of our knowledge of Semitic altars from the Old Testament, where they are mentioned scores of times. (To get an idea of this, mark the word "altar" each time you encounter it in Leviticus 1.) The Jews had two kinds of altars of any importance, sacrificial altars and altars of incense, both of which are indicated in I Samuel 2:28, I Kings 3:3 and I Chronicles 6:49, though one modern writer mentions also memorial altars. Their first sacrificial altars were of earth or unhewn stone as described in Deuteronomy 27:6. Perhaps you have wondered about the insistence on "whole stones." Why were these so important? Some authorities feel that this dates back to the time when the



EARLY CHRISTIAN COMMUNION TABLE

Jews looked upon stones as gods themselves. To cut the stone would be to hurt the god. This attitude survived into the Old Testament era, even though the reason back of it may have been long forgotten.

While it is known that in the earliest days the Jews practiced human sacrifice, by the time the Old Testament came to be written, animals such as bullocks, rams and lambs, as listed in I Chronicles 29:21, had taken the place of human beings. All this raises interesting questions regarding Abraham's temptation to offer up his son Isaac as described in Genesis 22. Was it the God of his forefathers who was saying to Abraham, "Take now . . . thine only son Isaac . . . and offer him . . . for a burnt offering upon one of the moun-

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tains"? And was it the Lord of the present and the future as men were coming to understand Him more fully who said, "Lay not thine hand upon the lad," so that he offered a ram caught in a thicket instead? In other words, are we witnessing here the last remnant of human sacrifice among the Jews, as it gave way to animal sacrifice?

After these first altars, there were altars of brass as described in II Chronicles 4:1, altars of cedar or other wood covered with gold as in I Kings 6:20 and altars of gold as mentioned in I Kings 7:48, though some authorities feel these were also of wood overlaid with gold.

Perhaps you have thought of a sacrifice or offering being made in Old Testament days with only a few dozen persons present and with only a few animals sacrificed. That they were sometimes pretty large ceremonies is indicated in I Kings 8:63, when Solomon offered up 22,000 oxen and 120,000 sheep!

As among the Babylonians and certain other ancient peoples, the altar of the Jews was a place of refuge. In I Kings 1:50 we read how Adonijah, who proposed to usurp the throne of Solomon, made him at least a conditional promise that he would be safe if he did not leave the altar.

With the coming of Christianity, of course, came a new altar. Previously, as we have said, the Jews sacrificed animals. But now the One Great Sacrifice, rendering all others unnecessary, had been made on the cross, which, though an ancient symbol, now became the sign of the followers of Jesus. Early Christian writers were quite insistent upon the difference between what they called the pagan sacrifices and the "unbloody" sacrifices of Christianity. The altar now became a place where the memorial of Christ's sacrifice was observed, in the manner of the supper which He ate with His disciples in the Upper Room.

Ironically enough, the Lord's Supper or Eucharist, which we think of as the symbol of the unity of the Church, has been the subject of an enormous amount of controversy that started soon after Jesus was nailed to the cross, and is not yet finished. Hastings' "Encyclopedia of Religion and Ethics" has almost thirty-one double-column pages under the heading "Eucharist," and much of it has to do with this controversy.

Since nothing was burned on the altars of the early Christian church (candles were to come later) they no longer needed to be of stone, thus the altar was an ordinary portable wooden table in the home of the adherent of the new religion where the faithful met to worship. The oldest table ever used for Communion, that is still in

(Continued on page 56)

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*Dr. and Mrs. J. Lane Miller are pictured against a background of the "Hills of Bethlehem" wallpaper.*

## THE HILLS OF

# Bethlehem

## IN AN AMERICAN PARSONAGE

By RUTH WHITING

**W**HEN Jerome was making his fourth-century Latin translation of Scripture (later the Vulgate) he lived for years in a Bethlehem cave adjacent to what he believed was the Grotto of the Nativity. Sometimes modern scholars are fortunate enough to write in the midst of scenes they are describing. Or at least to surround themselves with an atmosphere which contributes to their work.

Dr. and Mrs. J. Lane Miller, co-authors of the widely used "Encyclopedia of Bible Life" (Harper & Brothers), found themselves moving to a highly romantic Methodist parsonage on the Boston Post Road at Rye, New York, just as this book was coming from the presses. The house, some of whose massive foundations date from 1676, is successor of pioneer Jacob Disbrow's stone dwelling which was converted into a fort to resist possible

Indian aggressions, and later adapted into a succession of inns which served travelers and local citizens from 1748 to 1868, when the structure was bought for a Methodist parsonage.

This building, which rambles after the manner of English inns, has parallel stairways, one serving the low Colonial wing and the other the higher wing built after the Civil War. Its gracious fireplaces are large enough for Yule logs. Its many rooms provide space for the meaningful treasures the Millers have brought back, Crusader-wise, from nine Mediterranean journeys. After living more than twenty years in a Brooklyn apartment, Madeleine S. and J. Lane Miller found it fun to push out the walls of their habitation and have room for their gleaming Jerusalem pottery, rugs woven at Damascus on looms such as Paul knew, hand-blown glass from Hebron, Egypt-

tian wall panels, Lebanese table brocades, and, best of all, lots of space for enlargements of Dr. Miller's best-known photographs of biblical lands.

**O**NE day an unexpected query came from Harpers: Would the Millers be interested in preparing a new one-volume Bible dictionary, embodying in thousands of entries, some of the recent archaeological material and sound scholarship findings, and having hundreds of illustrations? The task would require a few years; the research would involve patience. But the challenge was not to be resisted. The writers were ideally situated for the work. The commodiousness and the congenial atmosphere of the parsonage and its relaxing gardens made the undertaking feasible. The old house opened its arms to the project and supplied more and more shelves for the added reference books, filed sets of notes, hundreds of films and slides and equipment for making enlargements. There would be plenty of room for the voluminous correspondence which reached across to Jerusalem, London, Paris, Chicago, for more and more pictures and information from scholars everywhere.

However, as the arduous years of research-writing rolled along, and the task was four-fifths completed and the manuscript well on its way to 1951 publication, there came a welcome and inspiring lift. It proved as strengthening as a blood-transfusion! Two friends asked the Millers if they would like to have for some of their parsonage walls, a set of the new scenic paper, "The Hills of Bethlehem." As soon as they saw it, they both exclaimed, "We must have it! Since we cannot get to Bethlehem just now, Bethlehem can come to us. Why, every one of the panels



*The paper is also used in upper hall.*

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Of course the nativity scene crowns the sequence. Its pleasing art is influenced by that of the Italian masters. Lighted by a clearly shining star, there's the crèche, the holy family, adoring Wise Men, worshipful little donkey and friendly cow, while in the distance a shepherd father and son, with their dogs, are reverently approaching. The pageant of the Nativity is charmingly set forth. Its episodes are unified by soft beige paper and are lifted above the floor level two feet, by a three-dimensional dado paperpanelling.

"The Hills of Bethlehem,"\* which has been applied to upper and lower halls of the 1868 wing, suggesting twin chapels, is constantly impressive to the parsonage family and to all who behold it. The three pious Lutheran craftsmen who hung it with unbelievable patience whistled, "O Little Town of Bethlehem" many a time as they fitted an extra olive tree or a group of sheep into trying corners, and when they looked at their finished job, they declared, "We are glad we put our best work into this. You people will have Bethlehem all the year!" A plumber who came to repair a cellar pipe set down his tools abruptly in the hall, saying, "Where am I? Back in Bethlehem again? Looks familiar. I was there while recovering from war wounds. That holy town made me feel as if I never wanted to sin again." A devout Episcopalian whose home is a show place of Rye came to the beautified parsonage for a committee meeting, and as soon as she saw "The Hills of Bethlehem," declared, "This is exactly the sort of atmosphere I should like to have in my own home. You lucky people!"

The Junior Choir, seeing the paper when they came to a fireside party, halted in hushed surprise when they saw the sheep and shepherds, the crèche, the Child. They wanted Dr.

\*For information as to where this wallpaper may be obtained, address a letter to The Editors, CHRISTIAN HERALD, 27 E. 39 St., New York 16.

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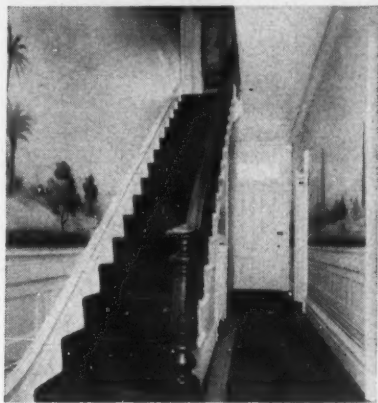
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Miller to explain the construction of the sheepfold and the shepherds' houses. They asked what sort of dogs these were. How tall were the camels and what did they eat?

An officer in the Eastern Star asked if she could bring some of her friends to see the Bethlehem panels. A neighboring pastor brought fifteen of his people and gave them an impromptu



Downstairs hall of the parsonage.

lecture in the hall. And when the generous Woman's Society of Christian Service who had financed the hanging of the paper, and the necessary painting, saw it, they declared it was worth all their hard work earning the money, to attain such beauty in their parsonage. They had worried about how Dr. Miller would make the camels walk up the hall steps. But when they saw how the space between upper and lower sequences of panels had been filled in with soft beige paper, they silenced all their doubts.

Although "The Hills of Bethlehem" paper is intended for use in parish houses and Sunday-school rooms, its application to the Rye Methodist parsonage demonstrates how versatile it is. No better place could have been chosen for an early tryout than here, in the home of this picture-minded, poetic pair of hard-working Christian leaders who re-live their own meanderings through Bethlehem as they walk up and down their halls, noting the old familiar costumes and the well-loved streets. In fact, as Madeleine S. Miller one day remarked to her husband, "Do you know, dear, this long hall with its east door onto the garden and its west one to the Post Road, seems actually a part of the Bethlehem Road!"

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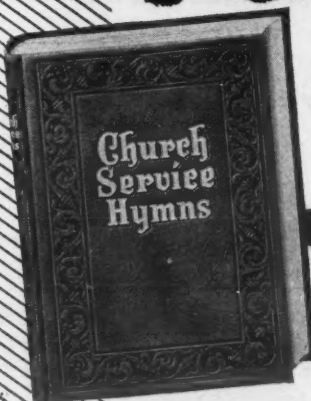


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will show that a sloping site is a distinct advantage. Entrances to the plant may be made at two different levels without steps that must be climbed. Instead of areaways which are objectionable at the windows of the lower floor rooms, there are sunken gardens, the terraces of which can be used for rock gardens.

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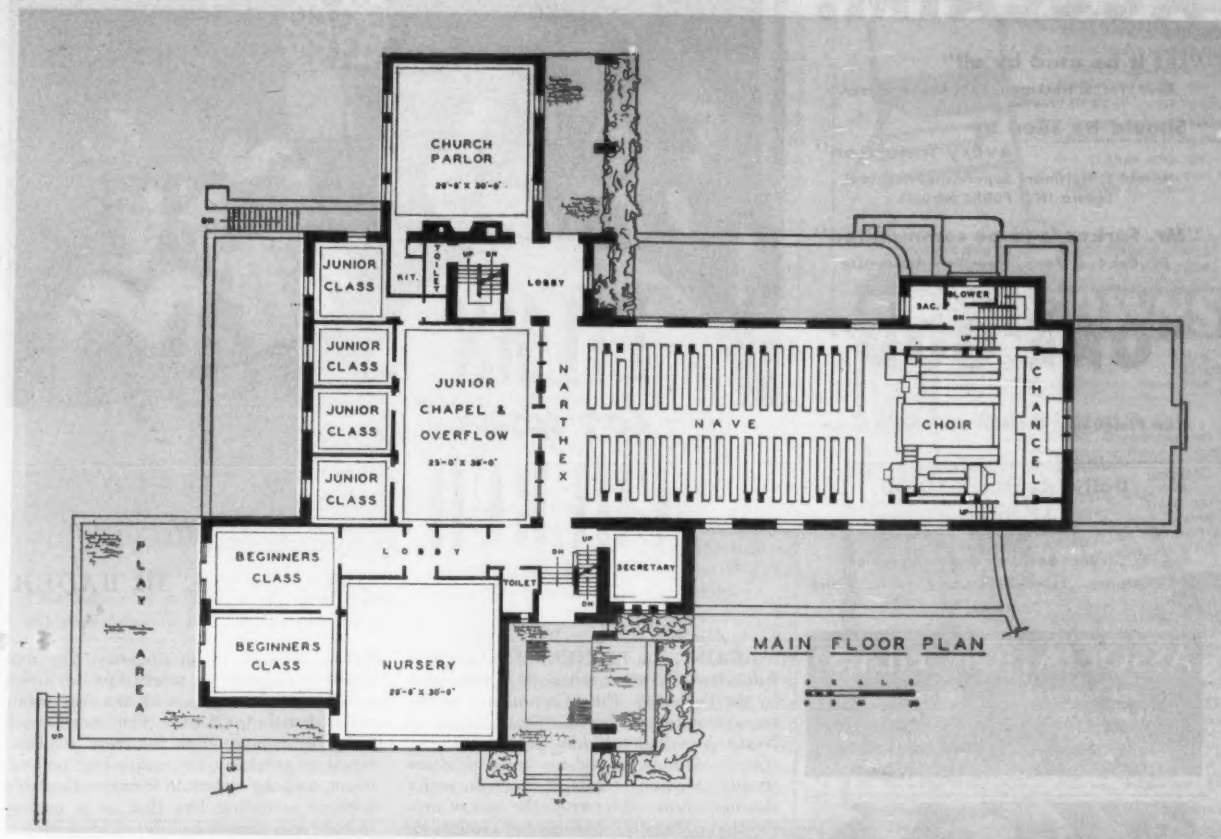
The large room at the right-hand end will be just right for children's work on week days and Sundays, with French doors opening onto the play area. These rooms and the play area are entered from the outside by climbing just one step. The storage walls provide bookshelves and closets for the rooms on either side.

The fellowship hall, with stage and kitchen, is located on this lower floor. This of course requires steel "I" beams to span the floor area and support the upper floors. This location keeps the noise and vibration of activities in the hall away from the sanctuary.

On the main floor the location of the chancel in relation to the rest of the structure is very important. Central entrances are provided for the entire plant.

On this floor there is a variety of rooms for classes and other groups, a church parlor with fireplace, and space for a kitchenette. Every room, with the exception of the space directly back of the nave, receives direct outside light. The room back of the nave will be

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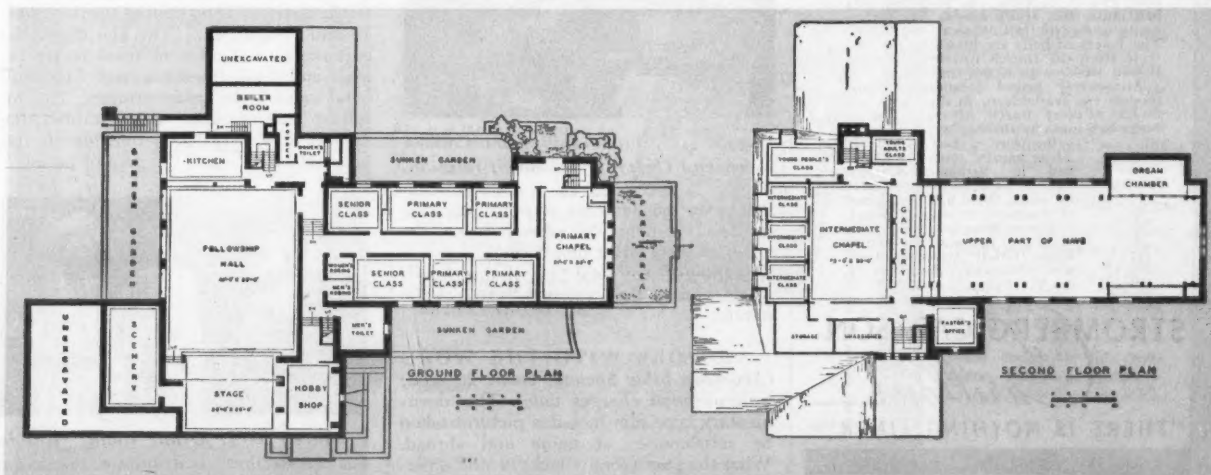
The second-floor plan provides another group of rooms of various sizes. There is a small balcony with two means of exit and the organ chambers. Rooms on this floor are "sneaked in" beneath the roof construction in the middle part of the building.

The most important room is of course the sanctuary and highlighting

this will be an exquisite stained-glass window. The proportions of the room with the two rows of double columns lead the eye and mind directly toward the chancel. Here will be the Lord's Table, glorified by the stained-glass window, the lectern on which will lie the open Bible at all times, ready to be read to the congregation, and lastly the pulpit, dedicated exclusively to the ministry of preaching. The choir is in the traditional arrangement where the different sections face each other

across the chancel. The organ console is so located that the organist has a view of the progress of the services and also may cooperate easily with the choir leader.

The plan is not suitable in its entirety for all locations or congregations, but it does effectively illustrate many of the facilities now being provided in Protestant churches of all types and in all styles of architectural design. It is well worth study by any church-building committee anywhere.



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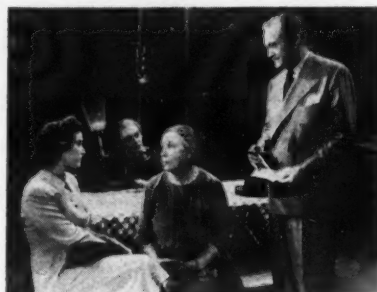
MRS. JESSE M. BADER

AGAIN . . . PIONEERS! (*Religious Film Assn.*; 65 min.; rental, \$12). Produced by the Protestant Film Commission at the request of the Home Missions Council of North America, this film provides an inspirational background for home missions studies. Mission boards of fourteen major denominations underwrote the cost of production. The film is the most ambitious effort thus far to present the cause of missions in dramatic form. Colleen Townsend, who recently renounced a promising movie career to take up religious studies, plays one of the leads. The story centers around the efforts of leading citizens in an average American town to rid the community of a group of migrants settled in

fection is made up in sincerity. The film shows translators at work, touches upon publication, and goes with the colporteur as he distributes Bibles. The sound track may be commended for two reasons: music is generally not noticed or non-existent, and the narration is understandable without sounding like that of a professional radio announcer.

FOR GOOD OR EVIL (*Cathedral Films*; 45 min.; rental, \$12; *Teachers' Study Guide 10c*). The meaning of money, the Christian attitude toward it, the Christian use of it are dramatically portrayed. The incidents were gathered from many parts of the church and were moulded into a composite story. To give it realism, the picture was filmed in the town of Arendtsville, Pa. The major roles were portrayed by a professional cast, but all other characters—bank employees, church councilmen, and townspeople—were played by residents of Arendtsville.

BARABBAS THE ROBBER (*J. Arthur Rank*; distributed by *United World Films*; 38 min.; rental, \$12). The film shows the enthusiastic reception of Jesus in Jerusalem, and how Barabbas and his small band came to be taken prisoner. This inspiring picture closes with Barabbas, the man of action, realizing that his life has been saved by Jesus, the man of peace.



"Again . . . Pioneers!" stars Colleen Townsend (left), a student of religion.

shacks on the outskirts. A home missions field worker helps the citizens to see the needs of these, their neighbors, and to see something of the total task of the church in relation to the underprivileged of the nation.

AT WORK WITH THE WORD (*American Bible Society*; color; 20 min.; transportation charges only). This documentary type film includes pictures taken by missionaries at home and abroad. What the photography lacks in studio per-



Produced by J. Arthur Rank, "Barabbas the Robber" is dramatic, inspiring.

**LIFE OF NOMAD PEOPLE** (Coronet; 10 min.; rental, \$2.50, B & W, \$5, color). Nomad people of North Africa are shown as they move in search of forage and water for their flocks. Their life is interestingly shown. This film provides excellent background information for study of Bible lands.

**OUT OF THE DUST** (Religious Film Assn.; 45 min.; rental, \$10). A dramatic story of missions in Latin America. It is unique in that it is the only dramatic sound motion picture thus far produced in the Latin American mission field. Although the film was financed by the



The pastor of a church in Cuba greets his parishioners in "Out of the Dust."

Northern Baptists, it was made without denominational content so that its use could be shared by other denominations. The story is actually five stories deftly woven into one compelling argument for a well-rounded missions program.

**DUST OR DESTINY; GOD OF THE ATOM** (Moody Bible Institute; available on a rental basis). These two films are the best of four unusual gospel science films. "Dust or Destiny," in beautiful color, is designed to create wonder and awe concerning the wonderful world in which we live. Particularly useful for worship and inspiration. "God of the Atom" begins with the first atomic blast at Alamos and presents a survey of nuclear fission. A Geiger counter is demonstrated and the movement of atoms and molecules is explained. Of interest to groups considering the powers God has placed in the forces of nature and man's moral responsibility to use those powers for good.

**IN HIS NAME** (Family Films; 35 min.; rental, \$6). A boy throws a baseball through the stained-glass window of a church, shattering the face of Christ. The pastor receives an "anonymous" note containing eight cents from the boy, with a promise of more in payment for the window. The pastor leads his church in establishing a playground, a club room, day nursery, library, and other community projects. The boy who threw the ball decides to enter the ministry. The film carries a strong appeal for the ministry.

**INTO THE GOOD GROUND** (Religious Film Assn.; 30 min.; rental, \$10). A new approach to the use of films in Bible study is being pioneered by the Presbyterian Board of Christian Education in this motion picture. The special purpose of the film is to set people thinking, to get them to search their hearts, and to stimu-

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late discussion in forums and study groups where properly prepared leaders guide the thinking of the group concerning the significance of the Bible to the individual. A "built-in" discussion guide is a part of the film and audiences immediately become aware of the purposes of the picture and attention is directed toward significant points to be discussed.

**ST. PAUL SERIES: SECOND MISSIONARY JOURNEY; VISIT TO CORINTH** (Cathedral Films; 30 min. each; rental, \$8 each; Study Guides 10c). These are episodes 8 and 9 in this brilliant series. After going back to Jerusalem with Bar-



*A really great contribution to religious education is the St. Paul Series.*

nabas, Paul discusses with James and Peter the question concerning acceptance of Gentile converts. This settled, Paul starts his second missionary journey. Later, through the call from Macedonia, Paul finds Luke, the doctor, who is destined to become the beloved evangelist. In "Visit to Corinth," Paul and Silvanus are accused in Philippi of treason and sentenced to prison. They have an opportunity to escape when an earthquake strikes; they answer the query of a grateful jailer: "What must I do to be saved?" The film closes with Paul's dramatic escape from a mob as the disciple flees to Athens. Distributed by United World Films.

**ALCOHOL AND THE HUMAN BODY** (Encyclopaedia Britannica Films; 15 min.; rental, \$4). Excellent for discussion groups dealing with problems of alcoholism. Animated drawings and live photography are used to show what alcohol is and what it does to the human body.

**PICTURE IN YOUR MIND** (International Film Foundation; 17 min.; rental, \$7.50). The film begins with symbolic scenes of the early beginnings of life on earth, and portrays the roots of prejudice, and its development through fear nurtured by differences in culture. The film is provocative. Some would object to the evolutionary theory of creation. Discussion groups on the problem of prejudice will find the film excellent.

**THE LIFE OF CHRIST** (Athena Films, 165 W. 46 St., New York; 16 min.; rental, \$5). To those well versed in early Renaissance art, this film will be of particular interest. It brings together selected woodcuts from among the great number produced by Albrecht Durer, the famous Bavarian painter and engraver, during the period of 1498 to 1511 when he illustrated

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religious stories. The film will also appeal to the intellectually religious public as it embodies the interpretation of an individual as well as that of a period. The medieval music used for intermittent background and emphasis adds to the artistry of the production. The narration is from the King James version of the New Testament and is read with understanding dignity.

**SOUTH OF THE CLOUDS** (Religious Film Assn.; 35 min.; rental, \$8). The denominational mission boards working through the Missionary Education Movement requested this film as an aid to the Protestant churches' 1950-51 mission study emphasis on the Near East. In the film an attempt is made to show what Christian education can accomplish in helping women obtain their rightful freedom and develop a new and brighter outlook on life in a Near East mission field. Produced by Protestant Film Commission.

**BIRTHDAY PARTY; A JOB FOR BOB; WHAT HAPPENED TO JO JO?** (Religious Film Assn.; 25 min. each; rental, \$8 each). Editors and lesson writers of the major Protestant denominations selected and outlined the subjects needed to enrich the church curriculum. After two years in the planning stages, these three films produced by the Protestant Film Commission, are the first of a series. "Birthday Party" tells the story of ten-year-old Janie, her birthday party, her uninvited neighbor, and how Janie was brought to a maturing sense of her Christian responsibilities toward others. The film is designed to provide material on the Golden Rule and its application to everyday life. "A Job for Bob" deals with a problem almost all young people face: that of finding the job in which they can make a contribution to the work of the world. The film is based on the International Council of Religious Education outline, "Choosing a Vocation." "What Happened to Jo Jo?" concerns Jo Jo, a high-school teenager, full of life. She and



Ann Burr and Jean Van are all smiles as they primp for the "Birthday Party."

her friends in the church young-people's society were only nominally concerned with the gang on the other side of town until one evening a flying stone, hurled by one of the ruffians, hits her on the forehead. Then Jo Jo found something was needed: forgiveness, hard work, patience, realism, and deep understanding. It's an inspiring story and applies principles in the International Council outline, "Christian Citizenship on the Local Level."

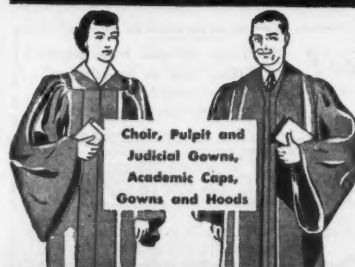
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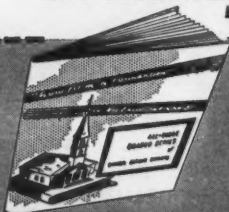
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**BATTLE FOR BREAD** (*March of Time*, 369 Lexington Ave., N. Y., 17 min.; rental, \$3). A film concerned with food. The great need for its better production is movingly shown as the only way to feed all the peoples of the world. This is not just a story of what might have been done; it tells what is being done by the United Nations today.

**THE PEOPLE'S CHARTER** (*Films of the Nations*, 62 W. 45th St., N. Y., 17 min.; rental, \$2.50). A film of authentic documentary material showing how the United Nations was conceived and organized, and of the part peoples of the world must play in maintaining world peace and security.

**IN THE FOOTSTEPS OF THE WITCHDOCTOR** (*Cathedral Films*; 20 min.; rental, \$6). Excellent documentary film of medical missions in the Belgian Congo. It tells the true-life story of Mboola whose mother braved the superstition incited by the powerful witchdoctor to take the boy to a Christian mission when he becomes ill. Seeking to capture on film a story that would convey to the viewer the hopes and fears of the little-understood natives, the cast and production crew started each day's "shooting" with a prayer for God's guidance. The film shows the need for medical mission work and the importance of training natives to carry on the work.

**THE TRAVELLERS** (*United World Films*; 22 min.; rental: \$6). At the inn in Palestine 2,000 years ago, travellers order food or eat what they have brought with them. A silk merchant plies his trade. A beggar asks alms. Children play. From the synagogue comes the sound of the shophar and the Sabbath lamp is lit.

**VOICE OF THE DEEP** (*Moody Bible Institute*; 30 min.; color). Presenting the unexpected noises that reverberate in the so-called "silent" deep, this film shows garibaldi, snapping shrimp, porpoise and other weird inhabitants of the marine world as they swim by, clucking, whistling, and gurgling into the hydrophone. It's an accurate scientific document. The



Fish meets microphone in the fascinating "Voice of the Deep," filmed in color.

film concludes pertinently that, just as man had previously thought there could be no biological sound under water because his natural ears were not equipped to hear it, so he declares that there is no realm of the spiritual because his natural mind is not equipped to recognize spiritual things.

**RUTH** (United World Films; 38 min.; rental: \$12). This beautiful Old Testament film tells the tender story of Naomi and her daughter-in-law Ruth . . . their journey to Bethlehem, family and farm life in the town, and the selfless love which culminated in the marriage that made Ruth ancestress of King David. A J. Arthur Rank production, magnificently photographed, with much of the footage actually filmed in Palestine.

**ONE GOD** (Association Films; 37 min.; rental, \$10). Based on the book by Florence Mary Fitch, the film presents the forms of worship of the three major religious faiths in our country—Jewish,



"One God" shows how the three faiths—Protestant, Catholic, Jewish—worship.

Roman Catholic and Protestant. The symbolism, ceremonials, and some of the beliefs of each faith are shown and explained against a background of choral music. The film engenders mutual respect for all faiths.

The following films were produced by the United Nations Department of Public Information. They are all in 16 mm. black and white, with sound. The rental rates are \$2.50 per day for one-reel subjects; \$4 for two-reels. They are available from regional dealers.

**CLEARING THE WAY** (two reels; 20 min.). The human story behind the planning and clearing of the site for the new UN headquarters in New York.

**DEFENSE OF THE PEACE** (one reel; 12 min.). Shows simply and concisely the structure of the United Nations. The organs of the United Nations and the function of each division are explained with live action and "animation."

**OF HUMAN RIGHTS** (two reels; 20 min.). An incident involving economic and racial prejudice among children is used to dramatize the importance of bringing to the attention of the peoples of the world their rights as human beings as set forth in "The Universal Declaration of Human Rights," proclaimed by the United Nations General Assembly in December 1948.

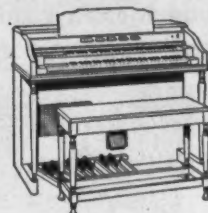
**THERE SHALL BE PEACE** (one reel; 10 min.). Depicts how the idea of peace, and the birth of the United Nations, grew out of the cauldron of war, and deals with the struggle to preserve peace in the post-war world in the shadow of atomic power.

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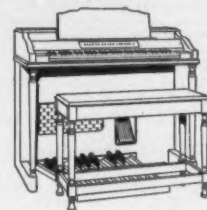
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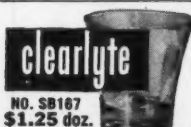
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**YOUR ALTAR HAS AN INTERESTING ANCESTRY**

(Continued from page 44)

existence, is in a church in Rome. Catholics say it was used by St. Peter. It is made of cypress wood and dates from before Constantine.

A change away from the wooden altar began around the Fourth Century, the stone altar was used more frequently, and in the Council of Epaona in 517 a law was laid down which said only stone could be used, though many churches, in spite of the canon, continued to use wooden altars.

Other changes were also taking place. From the Fifth Century on, domes began to appear over the altar and were used for about seven centuries. Even today in a country like Italy, where many of the churches are hundreds of years old, one sees many an altar with a dome or ciborium. Metals were beginning to be used as altar material. Altars were becoming larger. From the small tables of the early Christians they kept growing, until, by the end of the Fifteenth Century they might be twelve to sixteen feet long. Their number, too, was increasing. While in the early Church there was only one altar at each place of worship, by the Ninth Century one church in Switzerland had seventeen.

Around the Twelfth Century the ciborium began to disappear as new altars were built, and the reredos (the carved screen behind the altar) began to take its place. About the time of the early Renaissance altars came again to be, as in Greece and Rome, works of art to which the greatest artists, sculptors and goldsmiths applied their talent and their religious zeal. All of these factors together resulted in an altar which was far different from that simple table around which Jesus and His disciples gathered for the Last Supper.

The Reformation, which brought so many changes, also brought a changed attitude toward altars. Since the leaders of the protesting branch of the Church attempted to get back to a New Testament type of Christianity, they protested against the ornate stone altar of the Roman Church, with its old ciborium or its new reredos, and its relics. As one writer puts it, "The Reformed Churches undertook to remove all accessories of medieval worship, including the altar, for which they substituted a simple table." How many of the new churches did this, to what extent or for how long, is a detailed and uninteresting matter, but it is one of the definite results of the Reformation.

Much discussion arose. One of the churches which was most insistent on this new attitude towards the altar was the Church of England. Here the "retention of a table with legs was considered a sign of unimpeachable Prot-

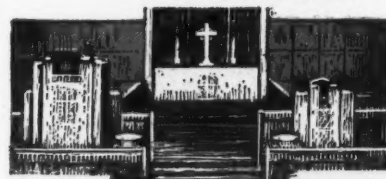
estant orthodoxy." In 1550 the Bishop of London issued injunctions to the churches of his diocese exhorting that all altars should be taken down and that they should "set up the Lord's Board after the manner of an honest table."

The table, as you see, had its origin, deep in Protestant theology, which asserted that the sacrifice of Christ upon the cross was final and complete. As a 19th Century Episcopal bishop put it: "The sacrifice for us was offered eighteen hundred years ago once for all. It cannot be repeated." His Church needed neither an altar for sacrifice nor a priest to offer it. In Protestantism each believer was his own priest.

Much of the feeling of separation and even animosity which kept men of deep religious conviction stressing the difference between the Protestant communion table and the Catholic altar has died down. Otherwise many of the new and remodeled Protestant churches would not have altars; all would have wooden tables. The present situation regarding altars among most Protestant denominations is this: historically they have had many more tables than altars, but there is nothing in their rules of discipline which prohibits the latter. Thus if a congregation wishes it may have an altar.

At any rate authorities like Dr. E. M. Conover of the Interdenominational Bureau of Architecture and Dr. Scotford feel that the chancel arrangement with the communion table or altar in the center, the divided choir, and the pulpit and lectern at the sides, is here to stay.

So then, here in its new position stands the Christian altar in its three-dimensional aspect, pointing both forward and backward in time, to the

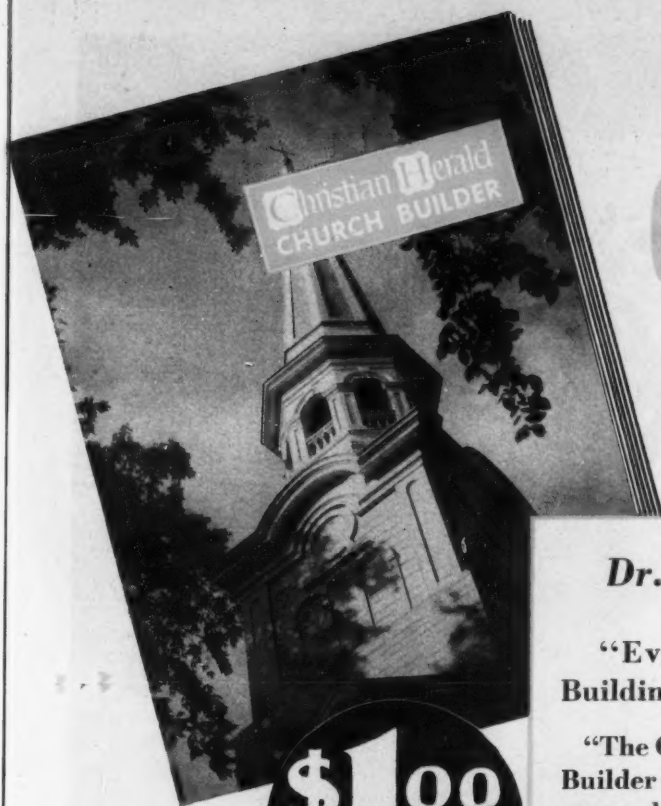


**PRESENT-DAY ALTAR**

right and left in a way that includes all among mankind who wish to kneel before it.

The third dimension has been the most important of all from the days, long ago, when a thin streak of smoke curled its way heavenward bringing "a sweet savour unto the Lord" down to our own time when men bring their prayers for strength and serenity and courage, and peace among men, to Almighty God, as they kneel before their altars.

**THE END**



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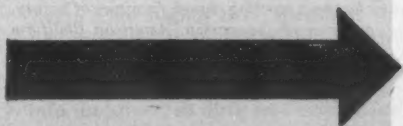
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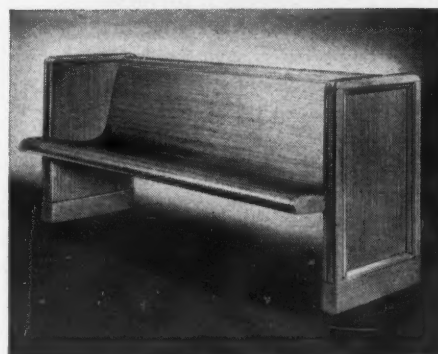
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# THE CHILDREN'S PAGE

Edited by  
**BETTY JUNG  
FITZSIMMONS**



## TUSITALA

**H**AVE YOU ever spent a long time in bed? A really long time? Days and days? Have you ever looked out your sick-room window and watched your friends playing your favorite games? Have you ever spent long night hours while you were sick wishing you were in a far-off country?

Many years ago, there lived a small boy, who day after day and night after night, knew nothing but illness. Yet he never complained . . . for he had a wonderful pastime in an imagination which took him, as though on a magic carpet, to the many far-away places that he had heard about in stories. His imagination was so good, that as soon as he could write, he started to make up his own stories. His bed became a battleground where soldiers marched and fought. His cereal became an island flooded with milk that disappeared bit by bit. Once, when he was well enough to go visiting, he watched a small boy playing at boats on the sofa. When the small fellow tired of his game and started to walk away, Robert Louis Stevenson called out: "Oh, for goodness' sakes, swim!"

Yes, Robert Louis Stevenson, from the time he was a boy and throughout most of his life spent many hours in bed, ill. But the hours he was well enough to be about, he packed with work and play. He always wanted to travel. At first, he tramped the woods and countryside of his homeland, Scotland. With a friend, he'd start out, not knowing where he was going, where he would eat or where he would sleep. One night, after spending the day tramping through the rain, he and his friend asked for shelter at an inn. The innkeeper all but threw them out into the street, so dirty and bedraggled

were they. Another time, he was thrown into jail, on suspicion of being a spy. It was wartime, and since he had no passport, and his pockets were filled with scraps of paper on which were notes and verses, the police thought he had plans against the government. Robert Louis Stevenson had a hard time convincing them that he was a harmless wanderer.

Because he liked people so well, he wanted to know all kinds. So he made his first trip to America as an immigrant. In that way, he met people from many countries, Dutch blacksmiths, German farmers, Italian masons. Since California was his destination, he traveled across America on an immigrant train, sharing the stiff wooden benches with his poor companions. The food on the boat was bad, but on the train trip, they were never sure of getting something to eat. At station stops, if they were fortunate they got off and bought milk and eggs. When they couldn't get these they brewed themselves a cup of tea on the stove at the end of the car.

Always in search of a climate which would be healthier for him, Robert Louis Stevenson decided to go to Samoa. It was there that he finally found the relief from his illness, and so made that his home. His wonderful gift of imagination won him many friends among the natives who called him "Tusitala," meaning "the teller of tales" . . . and year after year, as boys and girls read "The Land of Counterpane," "Kidnapped," and "Treasure Island," the circle of Tusitala's friends grow.

## What Do YOU Think?

### THE WANDERER

The cloud is like a wanderer,  
Who roams about the sky;  
And on a warm and sunny day  
I watch him drifting by.

Sometimes he's white and fleecy,  
On a day that's bright and warm,  
Then suddenly he pours down rain  
And threatenings of a storm.

At morning and at eventide,  
He changes, when the blue  
Is turning into darkness,  
Into shades of every hue.

Like a kitten or a playful lamb,  
He flits about the air,  
And changes home and shape  
To rove without a care.

When he floats above the earth,  
With daintiness and grace;  
The outlined trees form silhouettes  
Like dainty silver lace.

I watch him float up in the sky  
O'er meadow, field and town,  
His snowy fleece seems meant to be  
A queenly maiden's wedding gown.

—Jo Wright, age 14  
Goldston, N. C.



Dear Father, thank you for the home  
That You have given me.  
Help me to keep my family's house  
A pleasant place to be.

Help me to be courteous and kind,  
To do my small tasks well.  
Let me remember home should be  
A place where You, too, dwell.

—Mary Carolyn Down, age 11  
Cincinnati, Ohio

Thank You, God, for loving care,  
Thank You for warm clothes to wear,  
Thank You for my home and food,  
Thank You, God, for all things good.

—Mason Killebrew, age 5;  
Earl Killebrew, age 3  
Coral Gables, Florida

Now I lay me down to sleep  
I pray the Lord my soul to keep.  
Bless little children everywhere  
And keep my loved ones in Thy care.  
Watch over all until I wake  
And this I ask for Jesus' sake. Amen.

This version of a "Favorite Prayer" was  
written by Dr. Poling for his grand-  
children.

## DID THE SALOON RETURN?



"For the love of money is the root of all evil." (1 Timothy 6: 10)

### "The Saloon Shall Not Return"

—(Promise of former President F. D. Roosevelt)

**T**HE saloon shall not return, either in its old form or in some modern guise," we were assured before repeal. Yet the remarkable increase in the number of saloons and other liquor selling businesses during the past 15 years is a matter of general knowledge.

The statistics speak for themselves: In 1945, 360,845 taverns and retail liquor places were open (one for every 100 families); in 1946, 407,046 (one for every 91 families); in 1947, 446,500 (one for every 85 families); and now, 482,033 (one for every 81 families); and so it goes.

Not only has the saloon returned in wet states under national repeal; but it has returned in a form even more subtly vicious than the old saloon; for, as a tavern or cocktail lounge, its influence in the community, particularly upon youth, is even more insidious and destructive.

Taverns and cocktail lounges are common gathering places for criminals and immoral women. United States Public Health case histories in one American city show that, out of 3,720 venereal disease victims, 1,735 were infected by persons picked up in bars.

**"ALCOHOL** dulls the higher faculties of the mind, intellect, will, before it has an appreciable effect upon locomotion or the use of the muscles of the body. Perception, association of ideas, memory, discrimination, judgment are all deteriorated by amounts of alcohol which do not create a condition of offense in the police or social sense."

—Haven Emerson, M.D.

Sources of above facts cheerfully supplied upon request. Write for your copy of the Second Edition, the popular "Black Book of Repeal", which supplies complete information. Address Dept. H.



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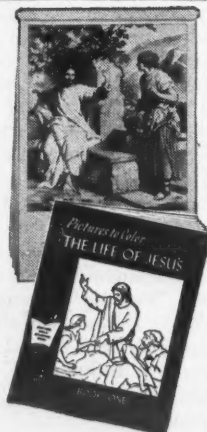
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**OCTOBER THIRD**  
(Continued from page 23)

things, paper cups, plates, some sliced meat, a little cake, and then drove out on route 67 on which, we knew, there is a small state-owned picnic place.

There were not many there, on this quiet Tuesday... a boy and girl sitting at a table, talking; a group of elderly women, walking along the river bank, and then driving off again; a married couple washing the car.

We took our lunch to the battered bench at a table, and sat down and ate, a little. The other people were not close by; we could not even hear their voices. No wind spoke in the trees, but now and then a leaf drifted, soundless, to the earth. The little river is shallow and filled with stones; there was still water there, white over the rocks, and speaking softly as it ran toward its destination. The sun beat down, a wasp invaded our privacy; a bird spoke, nearby; a flock of sparrows gathered, in conference, across the river and then rose in flight.

This little place was known and dear to us. It is a favorite picnic spot of a close friend who lives in Southbury. And once, two summers ago, we brought an English friend here, on her first picnic since before the war.

In the feel of the air, warm and silken, in the vagrant breeze which came from nowhere and went back there again, in the clear, quick speech of the river, and reflected color of the leaves, in the trees and quiet, all pervaded by sunlight, there was a great compassionate healing.

We could not very long remain, but in that brief space of time the logic of the ultimate survival reached me, as if the little world I saw were a book in which I might read and be convinced. The world itself is a cruel and desperate thing... that is to say, the world which men make with their hands and brains, their greed and ambition. But the world which is composed of earth and water, sky and cloud and all the growing things, this is endearing beauty. Sitting there, thinking of this altering but everlasting pattern, it was impossible for me to believe that my sister's son had not opened his eyes to a world more beautiful, and, as he now is, forever young.

In the smaller world of nature, there is a continuing pattern. The green leaves of summer blaze out in a glory which is never final. The snow falls, the leaves are gone, the trees stretch dark, bare arms to the sullen sky, and it is winter. But never death. For presently the sleepers awaken, and new leaves reach out in tender green, the snow is gone, the birds return, the flowers blossom and it is spring.

This is, I believe, the great promise, the fulfilled pledge, the symbol, the

assurance of immortality. On earth, the pattern is broken yet continues. Past earth, there are no seasons; none are needed, for there the pattern is made plain, and is fulfilled.

Once long ago I heard a legend about the ancient weavers of Oriental rugs. How true it is, I do not know. It was said that the pattern was never quite finished, that there was always, as it were, a flaw in it, as the makers believed that, if it were perfect, they must die. Perhaps mortal death is the break in the mortal pattern, and only afterward is the plan made clear, and perfected.

I thought of my nephew. In his brief life he had known great happiness. He was brilliant and mature far beyond his years. He enjoyed a close family life, an education which brought him honors. He was gay; amused and amusing, he had many friends, wherever he went. He liked the career he had selected; he was not groping and dissatisfied.

Also, unlike many, he had experienced, before his death, the joy and responsibility of a happy marriage and of fatherhood, and of deep religious conviction.

At 23, dying, he had lived a fuller life than many twice his age. And the continuing pattern goes on—in the little son who is too young to remember him, in the daughter who never knew him but whom he also loved.

These are the things of which I think now. I cannot say with any truth that I am resigned. I know that to his wife and parents adjustment to grief and emptiness and loss must come very slowly. I know that words are of no consolation. Consolation lies only—after a long while—in remembered happiness, and in the rooted conviction of the spirit's survival—the last, the ultimate triumph and victory.

Bitterness there must be, rebellion, and the wild unseeing sorrow. Many of us have known these sword thrusts, many more will know them. Each of us, at one time or another, pays a price for whatever joy we treasure, for joy and grief are inescapable in this mortality. The price is almost always unendurably high, we think. Yet we pay it and endure.

For as long as men have gone to war there have been brave words spoken of those who fall in combat—words which deal with sacrifice, with courage, with belief in freedom, with the passion for peace. To many people such words will be of comfort. But beyond all words, there is the silence of the spirit, and into such silence comes a greater consolation . . . the belief in the continuing pattern, the belief in God's infinite compassion, and in the promise made to us by His Son . . . who rose from the dead that we might have everlasting life. THE END



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# Miracle in Ward 15-A

By IGOR GORIN

Noted Concert Baritone



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CHRIST, I know, performed miracles. But, I've frequently asked myself, have they occurred since He ended His earthly ministry? Has God, I've wondered, at any time since, suspended His laws temporarily to aid someone standing in need?

Being a singer I left the answer to the theologians. That is, until the answer appeared before my eyes. Until I saw a miracle!

It happened recently at a veterans' hospital in Dayton, Ohio. I had come to sing for the wounded soldiers. Whenever I can crowd a veterans' hospital into my schedule I am eager to do so. Any artist worth his salt gets a tremendous kick out of performing for these casualties of the war; these pale men who listen to you so intently and applaud so vociferously.

Having sung in the auditorium, I was now in the wards singing to the bedridden unfortunates. We went from ward to ward—a medical officer, my accompanist who trundled a portable piano along with him, and myself. Our reception was invariably terrific. Whether the men applauded so heartily because they appreciated my voice, or my spirit in coming, or just to relieve the monotony I don't know.

As I waved goodbye to the boys in what I thought was the last ward, the doctor asked diffidently if I would sing in just one more.

"Why certainly," I replied quickly. "But—"

He answered the question he knew I was about to ask. "It's 15-A, the psychopathic ward."

We went down the hall and came into a large and sunny room. It was filled with men who didn't seem to be ill at all. Few looked up as we entered. Those who did soon looked away again, with complete disinterest.

We stopped at the center of the ward and the doctor announced that I had come to sing for them. And in an atmosphere of quiet indifference, made more noticeable by a perfunctory spatter of handclapping, I raised my voice. There was silence as I finished

the first song—the polite applauders of a few minutes previous apparently being abashed by the lack of support from fellow patients. I tried an aria from "The Barber of Seville." The same silence greeted this.

These poor fellows, I thought, this is not what they want. So I sang the lively "Play Gypsies, Dance Gypsies." Still there was no reaction from these mentally ill veterans. Embarrassed for me, the medical officer said, "Thanks so much, Mr. Gorin. You've been very generous with your time. Now, if you're ready, we can take you back . . ."

BUT I wasn't ready to go back. Something or someone seemed to dictate my next move. Call it inspiration, if you will. But later events proved it was probably something more than that.

I said, "Could I possibly sing just one more song for these men?" The doctor nodded, a querulous look in his eyes.

I spoke a few words to the accompanist and softly he began to play "The Lord's Prayer." As I sang I could hear that my voice was strangely charged with emotion and soon I became aware of a gaunt lad in a wheelchair who was shaking his head and mumbling to himself. With half an ear I heard the incoherent sounds.

As I sang "Amen," he cried out in a full, round voice, "The Lord's Prayer, the Lord's Prayer, that's what we need!" A shaft of late afternoon sunlight caught his sensitive face as he looked upward and his eyes shone as bright as though he were standing in God's glory.

We slipped quietly out of the room. In the corridor the doctor excitedly wrung my hand. "Mr. Gorin," he said, "those words that soldier just spoke are the first he has uttered in two years. You have performed a miracle!"

I saw again the soldier's eyes in that shaft of sunlight and fancied I knew what he had seen there.

"Yes, it was a miracle," I said, "but it was not I who performed it." THE END

## REPAIRING BIBLES

(Continued from page 26)

Some of the Bibles he has handled have been so old that their pages were yellow and tissue-thin, and crumbled when touched. One Bible which was particularly difficult to work with was more than 100 years old.

Other persons have brought him small Sunday-school Bibles—some worn and soiled by children's hands, in need of sturdier covers or minor repairs. Neighbors are accustomed to the sight of Mr. Wolff starting out in the early evenings with a stack of Bibles under his arm, to be returned to owners "across town."

When Mr. Wolff receives a Bible he removes the cover cautiously, then dampens the back and scrapes off the old glue. Next he cuts the threads which hold the pages together, and separates the book into its individual sections.

After he has repaired and trimmed the pages, he begins making the new cover, according to the owner's wishes. Sometimes he uses black cloth, other times he uses imitation leather, or the more expensive natural leather.

Whatever the material—he stamps the title on the cover, in gold or black, then glues the cover to a stiff cardboard and places it on the book. After the book has remained in a tight press for twenty-four hours it is ready for the owner.

Mr. Wolff does no advertising. He is kept busy by people who have heard of his work from others. Once a year he attends a large Church of God assembly at Anderson. There he often meets missionaries and ministers who travel to the far corners of the globe—and remember the kindly man in Anderson who repairs Bibles.

Most of his Bibles come from India and Africa, others have come from China and Japan. One Bible which he received recently came from Cuba; another came from a missionary on coral-fringed Barbados. Books received from tropical countries require special care, for they are often green with mildew from heat and moisture. One of Mr. Wolff's fondest memories is of binding a Bible for a grateful Indian chief, Chief Rain Cloud, of Colorado.

Mr. Wolff frequently binds other books besides Bibles. Several times a year he binds publications of the Church of God, and occasionally he binds medical journals for a local doctor—who "likes lots of gold lettering on the covers."

But when the mailman brings a box covered with colorful foreign labels, the other books must wait. For Felix Wolff admits that the Bibles come first, and the patient work he does on them is truly a labor of love.

—BETTY J. LANE

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# Daily Meditations

by Walter L. Moore

## Monday, January 1

READ II PETER 3:18

*In vain we build the work, unless the builder also grows.*—EDWIN MARKHAM

AT THE BEGINNING of a new year we are reviewing the accomplishments of the past year, but even more important are the changes that have taken place in us. We are to be judged, not only by what we are, but by what we are becoming; not by where we are, but by where we are going. Ruskin said: "He only is advancing in life whose heart is getting softer, whose blood is getting warmer, whose brain quicker, and whose spirit is entering into living peace."

*Give us grace and wisdom, Father, to live each day of this new year to the fullest in Christ, that we may become more and more like Him. Amen.*

## Tuesday, January 2

READ GENESIS 5:27

*The part of life which we really live is short.*—SENECA

THE GREATEST LIFE ever lived on earth lasted only thirty-three years. And of the man who lived longest it is only said that all his days were nine hundred sixty-nine years, and that he died. The measure of one's life is not the number of years one spends on earth, but the work done and character achieved. Science is gradually adding years to our lives, but only we can add life to our years.

*We are grateful to Thee, O Giver of life, for the years we are given on earth. Teach us to put eternal qualities into them. Amen.*

## Wednesday, January 3

JOSHUA 24:15

*When the mind is in a state of uncertainty, the smallest impulse directs it to either side.*—TERENCE

WHEN JOSHUA challenged his people, "Choose ye this day whom ye will serve," the danger that he feared was not wrong decision, but indecision. Their calling required that they should be thoroughly committed. The work of the world has never been done by the hesitant, irresolute, or undecided.

*Forgive us, Lord, not only for mak-*

*ing wrong choices, but also for not making strong choices for the right. Amen.*

## Thursday, January 4

READ GENESIS 1:1

A VISITOR in a friend's home watched the small son putting on his jacket. He put the first button in the second hole, and then tried to get the others to come out right. The kindly visitor called his attention to the mistake, but the little fellow insisted, "It's all right. It will all come out right in the end." In our efforts to button up our lives straight, many of us have put the wrong thing in first place, and we mistakenly assume that the other things will fit in their right places.

*We worship Thee, O God, and yield to Thee first place in our lives, that all things that concern us may fit into their right places. Amen.*

## Friday, January 5

READ JOHN 4:34

A DINNER was given by a company in honor of a veteran employee who was being retired after many years of faithful service. In the course of the table conversation a younger man said, "I think a man ought to retire about fifty or fifty-five. A fellow ought to be entitled to play after he gets that age." The older man said, "Son, the greatest privilege you will ever have in life is to work. Don't sell your future short."

*God who workest hitherto, we thank Thee for the privilege of work, and pray that we may find something useful to do as long as Thou givest us to live. Amen.*

## Saturday, January 6

READ MATTHEW 7:17

*Every man chooses his own attitude, but no man can choose the effect of his attitude.*—CHRISTIAN ADVOCATE

WE ARE SEEING in our highly organized social order what has always been true, that "no man liveth to himself." Canon Arthur Courteau, of Louisville, Ky., well says: "Religion is no more a personal affair than is politics, or business, or philosophy. What we think affects the whole world. What we do in business affects

the whole world. What we do in politics affects the whole world. Surely what we worship affects the whole world."

*Help us, God, so to think and act and pray that our lives shall lift our world a little closer to Thee. Amen.*

## Sunday, January 7

READ NEHEMIAH 13:11

*Because a little church house is a beacon on a hill.*—ROSCOE STOTT

THE SKYLINE of New York City fifty years ago was dominated by church spires, and captains of ships coming in used them as landmarks to chart their courses. Today they have disappeared. Those that remain are hidden by skyscrapers. The captains steer by other landmarks. So we all are in danger of losing sight of the slender fingers that point to God, and charting the courses of our lives by the landmarks of business, fashion, or the theater.

*Father, we pray for the churches, in countryside, village or city. May they never cease to offer guidance to all men. Amen.*

## Monday, January 8

READ NEHEMIAH 1:4; 2:5

WHEN NEHEMIAH learned of the sad state of his people in Jerusalem, he said: "I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." Then after a while he asked of the king: "That thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." His prayer for Judah was answered when he asked permission to do something about it himself.

*O God, make our hearts as tender as that of our Saviour, who wept over Jerusalem, and our hands as dedicated as those that were nailed to the cross. Amen.*

## Tuesday, January 9

READ PHILIPPIANS 1:18

PAUL WAS CONCERNED that the Gospel should be preached. He cared not who received the credit. After the battle of Gettysburg, Lincoln sensed

an opportunity to end the war by driving hard against the rear of Lee's retreating army. He sent an order for General Meade to pursue, but enclosed a note explaining that the order was not of record. If the gamble failed, it would stand, and the President would assume responsibility for it. If it succeeded, the general would be given credit for the strategy.

*Help us, O God, to do all the good that is possible, and to care not at all who gets the credit. Amen.*

**Wednesday, January 10**

READ MATTHEW 5:16; 6:1

JESUS SAID: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But a little later He said: "Take heed that ye do not your alms before men, to be seen of them." The good deeds of a Christian are to be both visible and invisible. He must let his light shine before men as a witness to Christ and for the glory of the Father, but he must not parade his good works for his own glory. The one who must not see his righteousness is himself.

*Help us so to live, Lord, that men may think more highly of our Christ. Save us from seeking glory for ourselves. Amen.*

**Thursday, January 11**

READ HEBREWS 13:21

J. RICHARD SNEED tells of the unsuccessful efforts of Lord Rothermere to eliminate errors from his paper. One day he announced to his staff: "Gentlemen, hereafter we will print the first copy of the *Daily Mail* on a special paper and send it to His Majesty. That will be the royal copy, and the million-and-a-half other copies will be exactly like it except for the paper. And, gentlemen, His Majesty's royal copy must be errorless." Errors dropped 90 percent.

*Dear God of peace, we pray that Thou wilt make us perfect in every good work, that we may be well pleasing in Thy sight. Amen.*

**Friday, January 12**

READ EPHESIANS 3:11

*The Almighty has His own purposes.*  
—ABRAHAM LINCOLN

A SOURCE of encouragement and strength for the apostle Paul in his labors was the assurance that he was being used to work out the eternal purposes of God. Dr. Robert Milliken, winner of the Nobel Prize in physics, once said: "You know what is the greatest thing a boy can learn in college? It is that we have come from somewhere and are going somewhere. The great Architect of the universe



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*We dedicate ourselves anew this day, O God, to discovering and following Thy purposes for our lives. Amen.*

## Saturday, January 13

READ JEREMIAH 9:23, 24

*The real measure of our wealth is how much we would be worth if we lost our money.—J. H. JOWETT*

JEREMIAH warns against our perfectly natural tendency to be proud of our strongest point: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." What, then, is the supreme value? "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord."

*Father, we pray today not for Thy gifts, but for a closer fellowship with Thee, and a clearer understanding of Thy ways. Amen.*

## Sunday, January 14

READ ACTS 2:47

AN UNKNOWN WRITER has said: "The church is never a place, but always a people; never a fold, but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul."

*O Christ, who didst love the Church and give Thyself for it, help us who are members of it to see the sacredness of every phase of life. Amen.*

## Monday, January 15

READ MARK 8:36

NO GENERATION has so gained the whole world as has ours. We have explored it, discovered its secrets, mined its wealth, harnessed its powers, and shortened its distances. But we are finding that gaining the world does not necessarily mean saving man's soul. Twentieth-century man needs to be unusually vigilant lest this fascinating world he has gained cause him to forget the eternal things of the spirit.

*Help us, Father, to have the mind of Christ, who gave Himself, not for things, but for men. Amen.*

## Tuesday, January 16

READ PROVERBS 15:2

FREEDOM may be thought of in such a way as to make it an evil. We mis-

takenly assume that freedom of thought, speech, the press, and religion means that we have a right to think either rightly or wrongly, to speak either truth or error, to publish either facts or false propaganda, to worship either the true God or false gods or none. We must be free of constraint in our search for truth, but no man has a moral right deliberately to be wrong. On one of the buildings at the University of Upsala, in Sweden, this inscription appears: "Free thinking is good; right thinking is better."

*God, in whom alone is true freedom, help us to use our freedom to seek and speak and do the truth. Amen.*

## Wednesday, January 17

READ JAMES 3:8

*When my tongue blabs, then let mine eyes not see.—SHAKESPEARE*

POOR AARON BURR, near death in a boarding house on Staten Island, was waited on by a good woman who was a friend. One day in reporting to him some rumor she began by saying, "They say . . ." "My dear," Burr interrupted, "never use that word. It has broken more hearts than any other." Long ago Virgil, speaking of rumor, said that it flourished by its very activity and gained strength by its movements. Shakespeare said of it that it "doubles like the voice and echo."

*God of truth and love, make us aware of the power of words, and may the law of kindness rule our tongues. Amen.*

## Thursday, January 18

READ I KINGS 11:4

*A fallen lighthouse is more dangerous than a reef.—AUTHOR UNKNOWN*

A FRIEND said to me concerning one of the finest citizens of his town: "I'd hate to have on me the responsibility that man has." I asked why, and he explained: "There are so many young men who believe that anything he does is all right. If he were to go wrong, there is no calculating the harm it would do to them." The wicked old age of Solomon was more disastrous in its influence because of the splendid beginnings he had made.

*Give unusual strength, O God of the faithful, to all who have the confidence of young people. Amen.*

## Friday, January 19

READ ACTS 5:15

*The gospel of a life like hers is more than books or scrolls.—WHITTIER*

A MISSIONARY, wishing to learn another language, sought to engage a native teacher. The man refused, explaining, "I do not dare, for I should have to become a Christian." He was assured that there would be no talk

about religion, but he replied: "Already I have learned to love you, sir, and I am sure that if I were with you, I could not help accepting your religion."

*May Thy Spirit so possess us, O Christ, that we shall unconsciously cause others to love Thee. Amen.*

**Saturday, January 20**

READ ACTS 2:3

IN THE KITCHEN I noticed a roll on a plate, and absent-mindedly took a bite. It was of the "brown-and-serve" variety, and had not been browned. It was far from tasty. Every ingredient of a delicious roll was there in proper proportion, but it needed to be heated. Before Pentecost the disciples had the necessary equipment for a conquering Church, but they needed the fire from Heaven. Some otherwise admirable churchmembers need to be warmed by the Spirit and love of Christ in order to be prepared for His use.

*O Thou who dost baptize with fire, warm our cold hearts, and make us meet for Thy use. Amen.*

**Sunday, January 21**

READ JUDGES 16:20

*We seldom lose our religion by a blowout; usually it is just a slow leak.*—CHAPLAIN

DR. CLARENCE MACARTNEY tells of a shipwreck some years ago. The sea was calm and the weather quite clear, but the ship was caught in a current which slowly but surely lured it out of its course. Dr. Macartney adds: "Where one Christian is lost to the Christian life through a particular and special assault of evil through one break-down, there are a hundred who drift away from the life of worship and faith." Frequently they are like Samson: "And he wist not that the Lord was departed from him."

*We look up to Thee, O Thou who changest not, to take our bearings, and to bring our drifting lives back to their true courses. Amen.*

**Monday, January 22**

READ I SAMUEL 16:7

CHESTERFIELD rather cynically declared that polished brass will pass upon more people than rough gold. Machiavelli had observed long before that men in general are more apt to judge from appearances than from reality. Many centuries earlier the heavenly voice had told Samuel, "Man looketh on the outward appearance." But he added, "The Lord looketh on the heart." We are most like God when we value spiritual qualities in others and in ourselves, more than we care for outward show.

*O Christ, who didst know what was within a man, teach us to appreciate*

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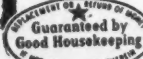
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people for spiritual qualities, rather than for appearances. Amen.

**Tuesday, January 23**

READ PSALMS 45:13

*Beauty unaccompanied by virtue is like a flower without perfume.*

—FRENCH PROVERB

YOUTHFUL BEAUTY is an accident of nature, mature charm, an achievement of the spirit. The psalm writer used a lovely expression: "The king's daughter is all glorious within." We remember the words of Sterne: "Beauty hath many charms. When a graceful figure is the habitation of a virtuous soul, and the beauty of the face speaks out the modesty and humility of the mind, it raises our thoughts up to the great Creator. Like truth, it is most glorious when plainest." Not all of us can have physical beauty, but all can achieve the greater blessing of inner beauty.

*We thank Thee, Creator of all things, for the beauty of Thy world. Teach us to see Thy handiwork in every lovely thing. Amen.*

**Wednesday, January 24**

READ I CORINTHIANS 3:21

MALCOLM BINGAY tells of an uncultured but wealthy man who bought a world-famous painting on the advice of an old artist. The rich man kept saying, "And to think, I own it!" The artist said: "You own it because your money paid for it. But I possess it, because I understand it. Every good picture on every wall of every art gallery is mine as long as I can feast my eyes upon it, while all you know is the price tag. And so, you are poor while I am rich."

*O God our Creator, give us eyes to see and hearts to love Thy handiwork, that we may claim all truth and beauty as our own. Amen.*

**Thursday, January 25**

READ MATTHEW 11:8

*If you wish to remove avarice, you must remove its mother, luxury.—CICERO*

JOHN ADAMS said: "Whenever vanity and gaiety, a love of pomp and dress . . . expensive diversions, and elegant entertainments, get the better of the principles and judgments of men and women, there is no knowing where they will stop, nor into what evils, natural, moral, or political, they will lead us." The fact that one is poor does not guarantee that he will be saintly, but as our luxuries increase we have added need to be constantly on guard, lest they come to possess us, rather than to be possessed by us.

*God of all good, keep us grateful for material comforts without valuing them too highly. Amen.*

**Friday, January 26**

READ ROMANS 13:12

*"We are nearer to spring than we were in September," I heard a bird sing in the dark of December.—AUTHOR UNKNOWN*

JESUS WARNED His disciples frequently that they would suffer many things. No matter how bright the day seemed, dark times were coming. But there was always the assurance that a glorious day would follow. The powers of darkness sometimes seem to be all conquering. But darkness will not have the last word. The Christian is always to look forward to the new day of righteousness.

*God of yesterday, today, and all of the tomorrow, keep us ready to face whatever darkness may overtake us, and confident that Thy new day awaits us. Amen.*

**Saturday, January 27**

READ HEBREWS 4:15

THE LITTLE DAUGHTER of missionary Dewey Moore was being shown some of the historic places of Rome. Late in the afternoon they were walking through a dense garden where tall trees cast dark, heavy shadows. The little girl stayed very close to the guide, and occasionally asked a timid question. After a while she walked more confidently, and told her mother, "I'm not afraid now. The guide has been here before, and he knows the way." Followers of the living Christ have a Guide who knows the way through all of life.

*Guide of our lives, we would stay close to Thee, that our steps go not astray, and that we be not afraid. Amen.*

**Sunday, January 28**

READ GENESIS 18:25

ABRAHAM was disturbed by the thought that God might be dealing unjustly with Sodom. But, although the city was destroyed, he discovered that the Almighty had been very longsuffering. Kingsley said to Whittier, concerning the harsh and repellent theology of that time, that no words could describe his relief when he came to the conclusion that God is at least as good as the average churchmember. Although to our partial knowledge His judgments may seem severe, we may be sure that the Judge of all the earth will not only be just, but also loving and merciful.

*We worship and adore Thee, Jehovah God, who art just and righteous, and whose holiness is beyond our understanding. Amen.*

**Monday, January 29**

READ MATTHEW 6:31, 32

A WOMAN whose husband died when the youngest of their six children was

a tiny baby, and who had not only reared all six into fine, sturdy manhood and womanhood, but had also adopted a number of others and raised them, was asked how she had managed so well. "It's very simple," she replied. "You see, I'm in a partnership. A long time ago I told the Lord: 'Lord, I'll do the work and You do the worrying,' and I haven't had a worry since."

*We pray for wisdom to remember amid the anxious cares of life that we have a loving heavenly Father. Amen.*

**Tuesday, January 30**

READ LUKE 18:1

THE WAY to keep from fainting under life's pressures is "always to pray." Of the terrible war years Lincoln said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day." An unnamed saint has said: "We have really learned to pray when we realize that prayer is a privilege rather than a necessary duty."

*We wait before Thee in prayer, Father God, that Thou mayest give us strength for our weakness, and light for our darkness. Amen.*

**Wednesday, January 31**

READ II SAMUEL 15:30

TRUE SYMPATHY does not require words. A little girl who had gone to comfort her sorrowing little friend was asked by her mother: "What did you say to her?" "I didn't say anything," she replied, "I just put my arm around her and cried with her." When heart-broken old King David went up Mt. Olivet with his head covered and his tears flowing freely, his people showed true sympathy. They walked with him, their heads covered, their tears flowing too.

*Give us wisdom, O Thou who art acquainted with grief, to speak words of comfort to sorrowing friends, and the greater wisdom to know when to be silent. Amen.*

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A Look to calm a grieving heart,  
An Arm of strength when waves break high,  
An Ear to hear the faintest cry;  
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The Voice of Duty in the mind,  
A Handclasp in temptation's hour,  
A living, loving, present Power.  
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From fetters, fears and foes set free;  
The Prince of Peace to dwell with me  
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This—this is GOD, to me!

—Helen Rogers Smith

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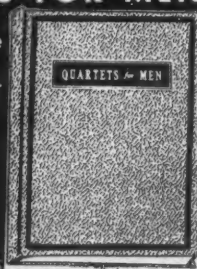
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(Coward McCann, 306 pp., \$3).

Here is a book that you will go back to re-read carefully. Nostalgic, and filled with the mysticism of warm hearts, it is alive with faith and courage. The granite of New England is in it, too, and an old-fashioned love story of exquisite beauty sounds a bugle of courage.

"Guardian Heart" is a story with a pervading spirit of calmness, optimism and serenity. You will find in its pages the springtime of young love, the forgiveness and wisdom of age, the abiding love of parents and grandparents for their children. You will see, too, the lasting influence of the good life of Grandfather Benedict upon his granddaughter, Freely, and the warmth of spirit of Grandmother Susannah. The love story of Freely and Phillip comes to a climax when the choice must be made between two great loves and when Freely is "loyal to the royal in her."

This author has a reputation based upon a rare talent for fine writing in the highest levels of human emotion, and this book acknowledges her indebtedness to the Bible and her faith in people's innate goodness.

**FIFTY YEARS WITH THE GOLDEN RULE**, by J. C. Penney (Harper, \$2.75).

This book is unique in America's literature—it is the humble, profoundly moving confession of faith of one of America's greatest merchants and wisest philanthropists. In its field I do not know of anything comparable to this volume. The struggle of a soul to find itself and one man's search for God fills these pages. Here are the details of business failure and triumph, of success that rises upon foundations of character and hard work, of generous regard for others which made Mr. Penney first the man with a thousand partners, and that makes him today the senior member of a partnership which includes not only his business associates but the citizens of more than 1600 American communities in which Penney Stores have been established. There is poignancy and simple eloquence and a dynamic faith with which words come alive in deeds. In "Fifty Years With the Golden Rule" Mr. Penney finds God. The discovery has made a new man and it is the new man, James C. Penney, God's man, who lives today and serves his Lord and fellow men.

**A HISTORY OF THE BAPTISTS**, by Robert C. Torbet (Judson Press, \$6).

The most distinguished volume written in fifty years for the Baptist library. It has

been long due. Factually it is accurate and comprehensive, nor does it blink at the unpleasant facts of Baptist division. Here is independence that marches and often acrimonious debate that is positive and constructive. The appendices are as valuable as the main volume. There is a chronological table that earmarks Baptist history from 1525 up to now. That first date saw the break with Zwingli, and 1950 records a change in name from the Northern Baptist Convention to the American Baptist Convention. The Baptists' witness to the vital principles of the Protestant Reformation has come to full fruition—and this in spite of the fact that a multitude of Baptists protest against being called Protestants! Also, we are well reminded that today Baptist missionary activity maintains dynamic Protestant influence in great American cities where the Roman Catholic Church and the Orthodox Churches have recorded their greatest advances. On the North American continent Baptists have pioneered every wilderness, physical, social and theological from Providence, R. I. in the year of Roger William to Boston in this year of grace, 1950. "A History of the Baptists" makes all of this, and much more, abundantly and dynamically clear.

**THE BLUE AND THE GRAY**, edited by Henry Steele Commager (Bobbs-Merrill, 2 vol., \$12).

"The Blue and the Gray" is an historical library in two volumes which covers the Civil War as no previous writing ever has. Here is an editorial achievement of first rank. The words are of those who planned, led and fought. From the deep well of the collective memory of both sides—officers and privates, soldiers and civilians—this editor has drawn the riches that crowd these pages. The illustrations and maps, the bibliography and the index are worthy of the editorial content. The index and bibliography are complete, even exhaustive. Included are masterpieces of oratory and poetry, from the words of Lincoln to Julia Ward Howe's "Battle Hymn of the Republic." Nothing of significance seems to be omitted. The library that has no books other than these would have in all essential details, the composite picture of the war between the states from eyewitnesses. Dr. Commager "believes the generation that fought the Civil War had character." He proves his case.

**HANDBOOK FOR MINISTERS' WIVES**, by Welthy Honsinger Fisher (Woman's Press, 128 pp., \$2).

Mrs. Poling is writing this review for her "second-in-command" and the review is taken from her own foreword written for the book. "With a wonderful balance of the practical and inspirational, the author has filled her pages with such realism that they carry a reward for every woman, no matter what her age or interests. The chapter headings are far more than titles—so rich are these chapters in insight and help for understanding your husband's job, learning how to live in a goldfish bowl, how to raise your children in a parsonage, how to find your place in church and community. I wish someone had written such a book for me many

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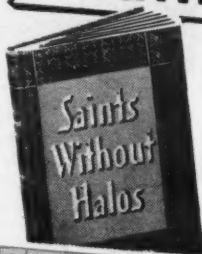
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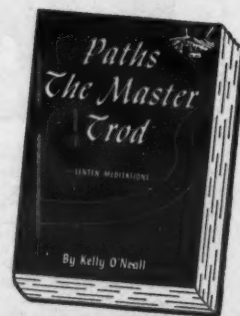
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**MY NECK OF THE WOODS**, by Louise Dickinson Rich (Lippincott, 255 pp., \$2.75).

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**BENNETT'S WELCOME**, by Inglis Fletcher (Bobbs-Merrill, 451 pp., \$3.50).

The long neglected Cromwellian period in the United States flowers in this fine novel. The sixth of Inglis Fletcher's distinguished series, which began with "Raleigh's Eden," is also the most finished and dramatic. From an English manor house and civil strife, the action moves to a New World climax. Characters are developed who, in their lives, run the gamut of human passions and plumb the depths. Particularly convincing is the development of the personalities of Charles II and Cromwell. A Stuart prince earns the loyalty of his captains in spite of his unkingly qualities, and definitely the story is prejudiced against Cromwell. Romance and love, intrigue, and conflict fill these crowded pages.

**RESPONSIBLE CHRISTIANITY**, by Justin Wroe Nixon (Harper, 190 pp., \$2.50).

This volume is an eloquent, dynamic, unequivocal analysis of Christianity here and now. It stimulates the mind, challenges to constructive thinking and calls the soul to march. Particularly helpful is the searching discrimination made between Christian revelation and ethic and every totalitarianism.

**GOD AND THE NATIONS**, edited by Paul Poling (Doubleday, 128 pp., \$2).

A sincere, eloquent book, worthy of close reading and objective study, but incomplete and one-sided. The volume is edited by the Secretary of the Division of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States. Recommended for general reading, it is also prepared for class study. It points to pacifism, which certainly is not a doctrine of the Presbyterian Church. It is dogmatic and authoritarian, and this quality appears very early. Constantly, by both direct and indirect statement, equal guilt

is claimed for communism and democracy. On page 40 appears the sentence, "If Christians do not find the answer, non-Christians must," and of course non-Christians have found their answer, and are attempting by world revolution to impose it upon mankind.

The inexcusable failure of this volume is the failure to present other voices, other viewpoints. Equal guilt and pacifism climax the volume. In a paragraph by the dynamic Pitirim A. Sorokin, for instance, there is this:

"From a Christian and generally truly religious and moral standpoint, only this policy of peace [the writer's] is possible. It largely frees Christians and religious persons from the tragic dilemma: either kill millions of innocent people or be killed among millions of guiltless victims. Even if the policy of peace cannot entirely abolish this dilemma in the near future . . . the true Christians also know which part of the dilemma to choose. They will pray to the all-merciful God to give them the courage to be killed rather than to kill."

Of course there are many "true Christians" who do not find it as simple as Dr. Sorokin states it. It would have been so easy to have written instead of "true Christians," "some," or even "many true Christians," but unfortunately this is exactly what "God and the Nations" has not done.

**THE COAT OF MANY COLORS**, by Marian King (Lippincott, 165 pp., \$2.50).

This fine illustrated story of Joseph is for boys and girls and for every other group. The author has made herself familiar with the Bible background, and first-hand intensive study of Syria and Egypt gives her pen authority. On these pages is the romance of fiction. Marian King is never less than faithful to the Bible account. Very enjoyable, stimulating reading.

**COLLIER'S ENCYCLOPEDIA** (P. F. Collier & Son, 20 vol., \$179).

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# Sunday School Lessons

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By Amos John Traver

## • Sunday, January 7

### JESUS BEGINS HIS MINISTRY

MARK 1:9-17

**N**EARLY thirty years had passed since Jesus died and rose again. Paul, the mighty missionary, was now a prisoner at Rome. He was a "trusty" permitted to rent a house where Christian leaders could come and go. A wise old missionary was Paul. Around him he gathered energetic and devoted young men. They were apostolic errand-boys in training for leadership—Timothy, Titus, Silas, Epaphras, Tychicus and John Mark.

Is it too fanciful to look in upon Paul and Mark and eavesdrop on an imagined conversation? It could well begin with an apology by Paul: "John Mark, your uncle Barnabas was right and I was wrong when I refused you a part in my second missionary tour. I thought you were too young and unstable. But you have proved yourself. I have found you profitable indeed in the Gospel. Through your young eyes I have seen my Lord healing, teaching, forgiving, living His gospel among men. Your close friendship for Peter and your contacts with so many who were eyewitnesses of the gospel story have given me many an insight into the truth. Have you ever considered writing a biography of Jesus?"

After a thoughtful pause Mark replies: "You need not apologize to me for anything that happened at Antioch. You were right. I failed you once. I needed the shock of your refusal and the patient training of my uncle. I have been eager to erase the stain of my failure. As for writing a gospel, it is enough to know that you think me worthy. Peter, too, has suggested it. I have kept many notes. Something within me also urges me to write. I believe the Holy Spirit is calling me to this task through you. Yes, father Paul, I will write the gospel, God helping me."

The whole life of Mark had been a preparation for the task of writing our first Gospel. No doubt he was the young man who barely escaped arrest when Jesus was betrayed in the Garden. Mark's mother, Mary, had opened her home in Jerusalem to all the friends of Jesus. It may have been the location of the upper room so often the trysting place of Jesus and the apostles. Mark

either had been present himself or he had talked with those who had shared the great events in the life of Christ.

It is said that Mark wrote especially for the Romans. Certainly his Gospel would appeal to men of action. "Straightway" is a favorite word of Mark's. He spends little time in showing the relation of Jesus to past history. He features many mighty works of Jesus and omits much detail. "Power" and "might" are also favorite words in this Gospel.

Ancient writings were usually titled by the first words. Mark begins his Gospel with an echo of Peter's great confession, "Thou art the Christ, the Son of the living God." Mark's Gospel might well be called "Jesus Christ, the Son of God."

Jesus and His cousin, John the Baptist, come marching on the stage full-grown. A quotation from Isaiah introduces John as the herald of the Messiah. It is the other evangelists who tell the wonderful story of the birth of both Jesus and John. Baptism was an ancient rite of the Jews, used as a symbol of the cleansing of repentant souls. Jesus accepted His place among the sinners who came to the Jordan to be baptized by John. No doubt John was reluctant to permit this, but Jesus had come, the innocent One, to carry the sins of the world.

Witness came from God Himself. The Holy Spirit appeared, "coming down upon Him like a dove." The voice of God declared, "Thou art my beloved Son, in Thee I am well pleased." This was Jesus' inauguration into His three years of active ministry. It was followed by His temptations in the wilderness. Here again Jesus perfectly identified Himself with sinning humanity. "He was tempted in all points, like as we are, yet was without sin."

Mark does not report the first year of Jesus' ministry. We must turn to John's Gospel for most of that. With Herod's arrest of John the Baptist, Jesus continued to preach "the Gospel of God." He was also ready to gather about Him a band of disciples. He knew well that His ministry would be short. He must train leaders to carry on after He was no longer with them in the flesh. Where did He turn for disciples? Not to the religious leaders of His nation, but to humble men, working men. There only would He find sin-

cere, teachable men, free from the prejudices and pride of the Pharisees.

Jesus' call to the Galilean fishermen was not His first meeting with them. They had followed Him before but He had sent them back to their boats and nets. This time they were to leave all, burn their bridges behind them, and devote themselves fully to His service. He did not leave their families without support. Zebedes, father of James and John, and his hired men would continue the fishing business. There were others to care for the families of Andrew and Peter. These four became the intimates of Jesus. Three of them were an inner circle of the apostles, with Jesus in His most sacred experiences. Straightway Jesus called them and straightway they left all to follow Him. Never would they regret their sacrifice. Never will any sincere disciple regret undivided loyalty to Jesus. Such loss is only richest gain.

### Questions:

What do we know about the first year of Jesus' ministry? What are the details of the temptations of Jesus? Read Matthew 4:1-11 and Luke 4:1-13.

Why did Jesus call these fishermen to be fishers of men? What could they learn about evangelism from their experience as fishermen? How should we apply this to winning others to Christ?

### • Sunday, January 14

## THE VARIED MINISTRY OF JESUS

MARK 1:21, 22, 29-39

ON WENT Jesus and His disciples to Capernaum, His second home. Mark gives us a gospel that moves. It is packed full of action. Our Scripture gives us the picture of a day in Jesus' busy life. No Gospel writer attempts to tell it all, but we know enough from the four biographies of Jesus to know Him well.

Jesus was no stranger in the synagogue in Capernaum. This time He entered with His fame established. He was the most talked of rabbi in Palestine. There was something about His teaching that was so different from that of other rabbis. What was it? It was life-centered. It was no dull rehash of the history and ethical teaching of the past.

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Next Jesus turned to meet a personal

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## THIS MISERY MUST BE ALLEVIATED

The Cry of  
Hebrew Christians in Distress

Economic conditions in Europe and in Israel have  
become critical. This we learn from the increasing  
numbers of Hebrew Christians appealing to us to  
help them out of their misery and distress. From



Rev. Jacob Peltz

Berlin, where there are about  
5000 surviving Hebrew Chris-  
tians, one of our representa-  
tives writes: "Nearly 90%  
of our group of people are  
unemployed. The number of  
these in misery and despair  
increases daily. We urgently  
need money for food!"  
From another city in Ger-  
many an anxious but trusting  
Hebrew Christian mother  
says: "We live in the most  
distressing conditions. My  
child is ill with T.B. The  
medicine he needs is nour-  
ishing food, for which we  
have no means. Yet we do  
not despair, for we still be-  
lieve somehow that God  
will not forsake us!" Still

another, this one from behind the iron curtain writes:  
"With a severe winter facing us without heat, without  
light, with insufficient food for our children, and no  
employment, we implore you to help us now before  
it is too late!"

Dear Christian reader, please do help us to alleviate  
the misery and distress of these Hebrew Christians  
who miraculously escaped death during the Nazi era  
of persecution. We must not abandon these brethren  
of our Lord now. Let us not weary in well doing.  
Please send your gift immediately to help Hebrew  
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Rev. Jacob Peltz, Ph.D., B.D., Secretary

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needed in the home of Peter. Evidently  
Peter had not heard of the doctrine of  
the celibacy of the clergy. He was a  
family man and, contrary to much mis-  
placed humor, his mother-in-law was  
a welcome member of the family. Who  
but Peter would have told Jesus of her  
illness? He did not ask for help in vain.  
With the same authority that Jesus  
spoke, He healed. Tradition tells us  
that Peter's wife's mother became a  
martyr. Mark tells us that as soon as  
she was healed "she served them."  
Love and gratitude could do no less.

Jesus prayed. It is good that we have  
this picture of Jesus praying after one  
of His busiest days. The healing in  
Peter's home led to uncounted miracles  
of healing. The sick and afflicted  
flocked to Him and were healed. Jesus  
needed rest, but He needed to com-  
mune with His Father-God more.  
Early the next morning He slipped  
away from the crowds and even from  
His disciples for prayer. Luther once  
said, "I am so busy that I must have  
two hours for prayer." How much more  
do we need to take time for prayer!

Peter and the rest found Jesus and  
chided Him for going away by Himself  
when everybody was looking for Him.  
He did not go back to the crowds He  
had served, but on to new fields of  
human need. Some day Peter would  
understand how little crowds meant to  
the progress of the Kingdom. Jesus  
wanted love and obedience, not the  
passing popularity of a curious throng.  
So began the first day of the second  
year of Jesus' ministry.

### Questions:

*What is devil-possession? Is it the term  
used in Jesus' day for some physical or  
mental ailment? Is there still such a thing  
as devil-possession? Are there evidences  
that this evil spirit is at work in the lives  
of men today?*

### • Sunday, January 21

## JESUS MEETS GROWING HOSTILITY

MARK 2:1-12

**B**ACK to Capernaum again came  
Jesus and His disciples. In no time  
at all everybody knew He had re-  
turned. They crowded into the house  
where He was and packed the streets  
about the door. Among them were  
strangers from Judea, scribes and Phar-  
isees, there to spy on Jesus. Some were  
there because they thought He might  
be the Messiah for whom their nation  
had waited these long centuries, a king  
to lead them to freedom from Rome.  
Others brought their sick with them in  
hope of healing.

In a house nearby was a paralyzed  
neighbor. He had heard of Jesus' mir-  
acles of healing. If he could see this  
Good Physician perhaps he might be  
healed. Four neighbors came to visit

him. They, too, had hope for the heal-  
ing of their friend and had agreed on  
a plan to make it possible. They were  
good, good neighbors indeed! Grasp-  
ing the four corners of his mattress  
they carried him into the street and  
toward the door of the house where  
Jesus was. The crowd was so packed in  
the street that they could not force  
their way through. Up the outside  
stairway they climbed to the roof. Then  
they removed a few tiles and tying  
ropes to the corners of the mattress let  
the paralyzed neighbor down at the  
very feet of Jesus.

What hope there was in the heart  
of that poor man as he looked up into  
the face of Jesus. Jesus said to him,  
"My son, thy sins are forgiven thee."  
But he had come to be healed! Was he  
disappointed? Did he share something  
of the cynicism of the scribes who said,  
"It is easy to say, but that is God's  
business?"

I think that his heart was so full of  
the joy of forgiveness that he would  
have been willing to lie helpless on that  
bed to the end of his days. Nothing we  
could ever desire can compare with  
the peace God's forgiveness brings to  
the troubled heart.

He did not have to lie abed. Jesus  
knew the quality of his faith and the  
faith of his four friends. He spoke the  
word and the man was released from  
the bondage of disease. Strong again,  
he could go back to his family once  
more and earn his living. Every day,  
every hour he lived would be full of  
love and gratitude to the One who had  
given him peace for his conscience and  
health for his limbs.

What of the spying scribes? They  
had challenged Jesus. They had agreed  
that it was far more difficult to say,  
"Arise, take up thy bed and walk,"  
than to say, "Son, thy sins are forgiven  
thee." At least the former was subject  
to proof. They should have been the  
first to admit Jesus' power over sin.  
But their hearts were hard. They had  
pre-judged Jesus. There was no mercy  
in them for the poor man who lay help-  
less on his bed. They should have sung  
a hymn of gratitude as they saw him  
healed. They were great in the posi-  
tions they held in Israel but small and  
mean in their prejudices. That is what  
prejudice and hate does to men. They  
returned to their kind more than ever  
resolved that Jesus either should be  
discredited or put to death.

### Questions:

*Has Jesus the same power over sin  
today as He had that day in Capernaum?  
Can he forgive the sin of alcoholism? Al-  
coholics Anonymous is a great help in  
rescuing drunkards. What can they learn  
from the four good neighbors? Is not their  
best hope of permanent rescue for their  
alcohol-paralyzed neighbor to carry him  
to Jesus?*

• Sunday, January 28

## JESUS TEACHES OF THE KINGDOM

MARK 4:1, 2, 24, 26-34

**G**REATER than ever was the crowd that gathered on the shores of Galilee to hear Jesus. To make it possible for more to hear, Jesus taught them from a boat anchored a little way off shore. He wanted men to think. Religion had so often been taught as a set of rules to be accepted because of the authority of the teacher. Jesus wanted disciples who would "see the point" of His parables. He placed the responsibility on His hearers.

The first parable has been titled "The Sower." It is better called "The Soils." This is the one parable that Jesus explained in detail to His disciples. He broadcast truth as the sower broadcasts the seed. The life was in the seed; it would grow if the soil received it and nourished it. Of course soil is not responsible in nature, but hearers of the Gospel are. The four types of soils describe at least four types of hearers. Some are hardened, others are shallow and still others have no room in their lives for Christ. Only those who hear and accept sincerity will grow a harvest. They translate faith into life.

The next parable answers the question of how truth grows. While the first parable stresses the responsibility of the hearers, the second guards against human pride in growing a harvest. The life is in the seed; there is divine life in the Gospel. The source of a fruitful Christian life is not our will to obey, but Christ in us.

The other brief parable encourages the Christian minority in a huge non-Christian world. The mustard seed was proverbially small, yet it grew into a large tree. If Jesus were teaching today He might tell a parable of the energy in an atom. One with God, one in whom God dwells is always a majority.

Our definitions of big, or large, or strong, or many, will not do when we speak the language of Christ. It is not quantity but quality that counts. The Gospel Jesus taught by the sea was accepted by such a pitiful minority. And those who heard fruitfully were of the least influence in Israel. Yet Christ in them became a force mighty enough to win Rome and the world. "Only God knows what He could do with one life fully consecrated to Him." In our pagan world how much we need to hear again these parables by the sea.

### Questions:

Read what Jesus says about His method of teaching by parables in Mark 4:10-12, 21-25, 33, 34. Someone remarked: "What a terrible responsibility to hear John Henry Jowett preach!" Dr. Jowett was a truly great and popular preacher of a generation ago. Discuss.



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## THE SPICE OF LIFE

**Is There a Doctor ... ?**

"But, Madam, I'm afraid you're making a mistake. I am a doctor, certainly, but I'm a doctor of music." "I know that," replied the old lady, "and that's why I came to you. I've a terrible singing in my ears."

**Courtesy**

"Sorry I gave you the wrong number," said the telephone operator.

"Don't mention it," said the man who had made it his New Year resolve not to lose his temper. "I'm sure the number you gave me was much better than the number I asked for. Only it just happened I wasn't able to use it."

**Missing**

"These are the hours. These are the minutes and these are the seconds," I explained to my niece while teaching her how to tell time by the family clock.

She looked puzzled for a moment, then asked: "But auntie, where are the jiffies?"

—Rocky Mountain Empire Magazine.

**Progress**

Jerry: "Do you know I have taken up writing as a career?"

Ethel: "No. Have you sold anything yet?"

Jerry: "Yes, my watch, my radio, and my car."

**Age Cannot Wither ...**

A little girl, carrying a battered doll much the worse for wear, dropped in to watch a neighbor mother bathe her seven-months-old baby. On hearing the baby's age, the little girl gasped with admiration, "Oh, my, but you sure have kept her nice!"

**Inflation**

The Smithsons went away for their winter vacation and gave Jane, their maid, a month's wages.

On their return, four weeks later, Jane demanded higher wages.

Mrs. Smithson was horrified.

"Gracious, Jane," she exclaimed, "you've only just had a holiday with full wages! You should consider yourself very fortunate."

"That's just it," said Jane. "You paid me that money for doing nothing, so it isn't fair to expect me to do all the work now for the same wages."

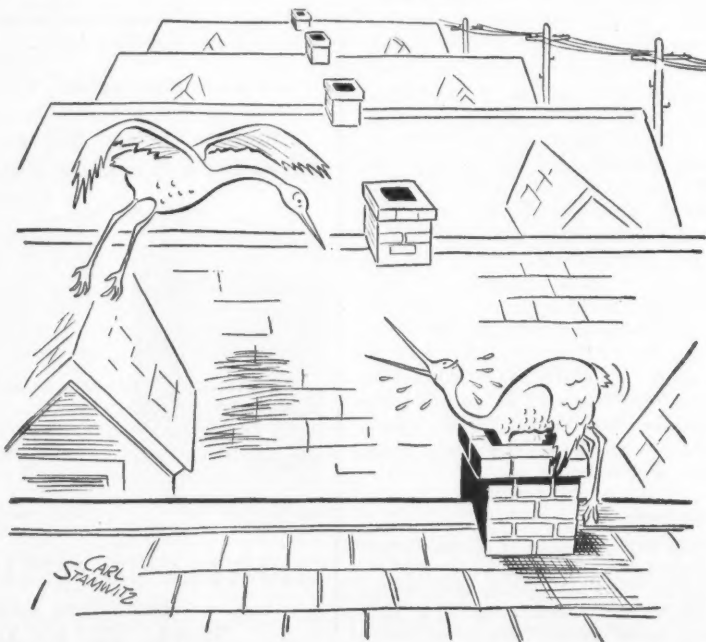
—The Lookout.

**About Face**

A little girl, sitting in church watching a wedding, suddenly exclaimed: "Mother, has the girl changed her mind?"

Mother: "What do you mean?"

Little Girl: "Why, she went up the aisle with one man and came back with another."



"I dropped him down the wrong chimney!"

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JANUARY 1951

### How's That Again?

Fred: "You don't mean to tell me that your memory is absolutely perfect!"

George: "Well, I can honestly say that I cannot remember a single thing that I have ever forgotten."

### Following Instructions

Girl: "I thought I told you to come after supper!"

Boy: "Right. That's what I came after."

### Understatement

"And you mean to tell me that in your section of California you have 365 days of sunshine a year?"

"Exactly so, sir, and that's a mighty conservative estimate, too."

### On the Job

The old lady had lost her purse and she rushed into the New York stationhouse and tearfully told her story. The desk sergeant was very kind and calmed her fears as best he could. Laying his hand on her arm, he said: "We will leave no stone unturned to find your purse, madam."

Leaving the building she noticed a group of city workers busy tearing up the street for drainage repair, and she remarked to herself.

"Well, they don't lose much time. I'll say that for them."

### She Baked a Cake

"How did you make this cake, dear?"

"Here's the recipe. I clipped it from a magazine."

"Are you sure you read the right side? The other side tells how to build a rock garden!"

### Hammy

Clem: "How's your sick pig?"

Joe: "I think he'll be all right now that I have given him that bag of sugar."

Clem: "Why did you give him that?"

Joe: "Haven't you heard of sugar-cured ham?"

### Practical

Patient: "Doctor, isn't it somewhat out of your way to visit me here?"

Doctor: "Not too bad. I have another patient near by, so I kill two birds with one stone."

### Efficient

A railroad engineer and his "rookie" fireman were on top of a water tank preparing to fill the engine's boiler, when the excited rookie fell into the tank.

Peering down at the floundering fireman, the engineer shouted: "Just fill the boiler with water, Sonny. No need to stamp the stuff down!"

### Tribute

Teacher: "For what was George Washington noted?"

Johnny: "For his memory."

Teacher: "Why do you think his memory was unusual?"

Johnny: "They erected a monument to it!"



**You'll take a new lease on life... after Saraka puts your lazy intestinal muscles to work!**

Be *determined* this time. Say to yourself, "I *won't* suffer any longer from constipation's nagging worries."

Saraka has made that statement come true for thousands of people. Why not for you?

You see, Saraka is the modern laxative. It is a *balanced combination* of two pure vegetable ingredients... Bassorin and Cortex Frangula. Each works in its own way to help you to greater regularity.

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Then the specially prepared Cortex Frangula encourages intestinal muscles to keep waste products *in motion*. Thus, Saraka gives you **BULK plus MOTILITY**... the ideal laxative combination.

### No Purging

With Saraka, results are so nearly natural that most people have no sensation of ever having taken a laxative.

There's no purging action. No violent irritation that whips intestinal muscles into frantic activity. No after-effect that leaves you weakened, tired and listless.

Instead, Saraka provides mild, thorough laxation that helps your intestinal muscles get into that healthy habit of doing their own work.

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## THEY'VE SAVED 40,000 LIVES

(Continued from page 18)

ralysis. Why not end the torture?

Alarmed, her next-door neighbor contacted the Warrens, who arranged for a doctor to give the distraught widow injections that eased her pain and halted the disease's progress. "God didn't mean for you to sit and mope," the counselor finally said. "You have lost your child? Forget your anguish in helping others." In serving crippled tots Mrs. Holmes has found a reason for living. She's so busy she hasn't time to think of her misfortunes!

Children are terribly affected by a parent's suicide. The shock and shame often prove too much for young shoulders to bear. Twelve-year-old Johnny may get to think: "Pop was right. I may as well follow him. Nobody cares." That's why League workers always study newspapers. Within twenty-four hours a suicide's children are whisked off to camp for a change of atmosphere. League counselors visit them regularly; at Christmas they come bearing gifts.

Not only newspapers, hospitals and friends, but relatives, lawyers and doctors tip off the League. A San Francisco mother saved her daughter's life in New York by wiring the agency, begging them to call on the lonely girl.

Strange as it may seem, correspondence proves a very effective weapon in thwarting self-destruction. Last year two thousand letters poured in from the beaten all over the country. The majority sought concrete advice on how to get a new grip on life! In emergencies, the Warrens immediately contact their nearest representative, a minister specially trained to counsel. He takes over. You'll find these advisors in large cities such as Chicago,

Topeka, Cincinnati, Dayton and Ft. Worth.

You'd think a tormented soul would turn to his loved ones? It isn't so! Usually it's easier to unburden oneself to a stranger, especially an experienced counselor. All League interviews are confidential; an applicant isn't even asked his name or address!

The Save-A-Lifers dispute the belief that anyone attempting suicide is a mental case. They agree with the late Dr. Thomas W. Salmon, president of the American Psychiatric Association: "To practically everyone at some time death seems the only solution." Just one of six who seek their help requires psychiatric care.

A prominent woman physician in her early forties came to see Warren. "All my thoughts were centered in my work, till I met this widowed doctor." They planned to marry. When he kept putting off the wedding, she discovered that he had another sweetheart. Overcome with shame, she had twice attempted suicide. "I'm afraid I'll get the urge to try again," she confessed. Even her once beloved work had lost its savor.

Warren sent her to a psychiatrist. After many gruelling sessions she was able to view her mistake in the proper light. Her despondence was the result of a bad conscience: she had betrayed her faith. Today, she's an understanding woman, happy once again in her work.

"We all get low at times," Harry Warren candidly admits. "The best antidotes I know are: faith in a Higher Being; interest in others; hobbies, like music. Be kind to those you meet. Even a smile can save a life!"

## DELAYED SPRINGTIME

(Continued from page 26)

"This is the letter," I said to myself as I slit open the envelope, "which will tell me when Graham's coming back to Greenville to get me," and began to read.

The first page started just as I'd hoped it would—by telling me that he loved me as much as ever. And then he wrote the unhappiest word in all the English language—"but."

I'm glad now I can't remember exactly what the letter said. But I do remember very clearly what it meant. It meant that Graham wanted to put off our wedding. There was something about "getting adjusted" being harder than he had realized, about "clubs and social duties."

I'd always been a shy girl, hiding my real thoughts and feelings from everybody but Graham. Now I began to wonder if I'd be able to hide my terror and my almost unbearable pain

and humiliation from Mother and Dad and the townspeople.

"I've got to leave Greenville," I whispered to myself, "for a while, at least—"

And I knew, too, that I had to see Graham just once more. . .

With no definite plan in my mind I went to the field that Dad was seeding. He looked up from his work. "Well, honey?" he asked.

"I want to go to the city," I said. "May I, Father?"

Father nodded. "Why, sure! You miss Graham, don't you?"

"Dreadfully," I whispered. "I'll go to the city without letting him know, Father. I'll sit in the back of his church and listen to him preach."

"You silly child," said Father. "It isn't always safe to take a man by surprise that way!" But he gave me the money for the trip without question.

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He didn't dream that my heart was a hard lump in my breast.

So I started for the city next day, and the train journey didn't seem like a long one—perhaps I hoped it would never end! I arrived at the big city and took a room in a hotel that a cab driver recommended to me. I unpacked my suitcase and stood by the window looking down on the street below and at last I got up enough courage to go out.

"I'll walk past St. Luke's," I thought, "and see what it looks like." And so, very nervously, I made my way to the avenue and started uptown. As I walked I pretended to look in the store windows and admire the merchandise, but all the time I was thinking, "Perhaps Graham will suddenly come striding down the street."

But Graham didn't come striding along the avenue, although I walked more and more slowly, and stopped at every window. And so at last there I was alone in front of his big church—St. Luke's!

Slowly I walked up the steps and stood in front of the carved doors, and the longer I looked at them the more afraid and hopeless I became. The framed sign that said, "Enter, Rest and Pray" didn't have any personal meaning for me. I'd be afraid to enter—there wouldn't be any rest for me. As for praying, I'd said all my prayers!

I stood there, feeling small and insignificant. And suddenly, as I stood there, the door opened inward, and I saw Graham, on the threshold. We stared at each other, speechlessly, for a moment—and then he stepped back, holding the door open, and—as if hypnotized—I followed him into the dark, rich interior. It was then and only then that he spoke.

"Jenny," he asked, "what are you doing here?"

"I don't know," I faltered. It was the truth.

Graham seemed to feel that he needed to make some explanation. "I've been looking over some plans for enlarging the choir loft... How are you, Jenny?"

"All right," I told him.

Graham asked, "Did you get my letter?"

"Yes," I said, "but that—" I started talking with a rush, "isn't the reason why I'm here. I just—well, somehow I wanted to see the place where you—" I gulped, "work." I couldn't say "preach God's word."

Graham said, hesitantly, "It—it's sort of knocked me off my feet seeing you without expecting to see you. You haven't changed a bit, Jenny." I knew without another word that my lack of change had confused him. "How," he was probably asking himself, "could she ever fit into my scheme of things?"

(Continued on next page)

# "...TO THE JEW FIRST!"

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OUR WORK which merits your every confidence is not only among the 2,000,000 Jews of New York but the 4,000,000 Jews of America. Through co-operating missionaries we are represented, and our Yiddish publications are being distributed, in the important Jewish centers of the world. In America, branches are being established in the larger cities as the Lord gives us the means and the workers.

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I thought, "I must say something to give Graham an out. I must tell him that we should forget our marriage plans, that we no longer have anything in common!" His suit was impeccably tailored and his hair was as well cut as his clothes, and yet I loved him just as desperately as ever and I couldn't get out the words that would cut the bond between us. As I was trying to be brave, and failing miserably, the door opened again and closed and I was aware of Graham's eyes widening as they glanced over my shoulder, and I turned swiftly.

A woman was standing behind me. Her face was pale beneath its makeup, she was thin under her smart dress and expensive fur jacket. She couldn't have been more than thirty-five but her eyes were older than the hills that ringed Greenville. She was a handsome woman—and a frightened woman—and, as if she were unaware of my presence, she addressed Graham, "You're the young minister they're talking about," she said. "I've heard that you know all the answers!"

Graham said, "I only know a few of them . . . Are you—in trouble?"

The woman laughed harshly. "Am I in trouble," she echoed. "Am I ever!" She added, hastily, "Don't be misled by my clothes. Look, they tell me that you were a country boy before you came to St. Luke's."

Graham nodded.

"Well, I was a country girl," the woman said, "before I came to the city. I used to go on hayrides and to barn dances, and I collected the eggs every morning, and I got a bang out of the orchards in spring with their blossoms and the way the fruit hung red on the trees in autumn. And now—"

"And now—?" queried Graham, prompting her.

I was watching and listening. Even though I was in church I might have been in the theater, and these two people might have been actors. I was only the audience, as the woman spoke.

"I met a guy," said she, "who was vacationing near our farm. I came to the city with him. I've sinned—according to the rules—and I'm being paid off for sinning. I was on my way home from a doctor's office when I had an impulse to stop in at this church. Know what the doctor just told me? He said I have less than six months to live!"

I drew in my breath sharply. Both the woman and I waited for Graham to speak but he didn't, so finally the woman went on.

"Okay," she said, "tell me where I'm going when it's all over. Say something that will give me the strength and courage to live through the next few months and to face the God that I used to know when they're over. Is there any hope for me—any forgiveness?"

When Graham's voice came it had a sonorous, resonant sound.

"There's forgiveness for everyone," said Graham. "The Magdalene, the thief on the cross, many others! They repented and Christ answered them and," his voice deepened, "he'll answer you if you come to Him in prayer."

"What'll I say when I come to Him in prayer?" asked the woman.

Graham told her, "Search your heart and your soul and you'll find the words! Even the least of—"

The woman interposed, "You've got a beautiful voice but it's only a shell," she said slowly. "It sounds rich and full but it's hollow, really . . . You haven't anything to sell me, brother. How can a woman who's been given a death sentence search her heart and her soul for words? What Christ said to the Magdalene isn't for me—I want something warm and personal!"

**S**HE turned sharply. She was out of the church as quickly as she'd entered it and Graham stood looking after her. I stood staring at him and the tears were thick on my lashes. After a moment he spoke, almost helplessly. "I said all that I could say, but it wasn't enough!"

"Back in Greenville," I told him, "you'd have known what to say. Back in Greenville you were warm and personal."

Graham said, very low, "All at once I know the answer to that woman's problem because—it's the answer to mine . . . But she's gone and I'll never see her again."

"It would," I nodded, "be like looking for a needle in a haystack to try and find her. What did you mean when you said that the answer to her problem was the answer to yours?"

Graham told me, still very low, "She should go back to a little town again, she should go to church again in a small country church. Perhaps if she lives a healthy life in a healthy environment she'll prove that the doctor was wrong."

I asked, "Do you think you should go back to a small town?"

Graham said, "Yes, or to its equivalent . . . Greenville or a mission church in the slums . . . I've lost myself here in St. Luke's, Jenny, and I didn't realize it until a few minutes ago when I couldn't give that woman what she needed." He said—as if he'd noticed my tears for the first time—"You're crying!"

Graham reached out, he took my hand in his.

"Maybe you can teach me to cry honestly again—and to smile honestly and to talk honestly."

I told him, "I won't have to teach you, but maybe I can help you—to remember."

**THE END**



*Painted especially for 20th Century-Fox by Harvey Kidder*



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Directed by HENRY KING  
Produced by LAMAR TROTTI  
Screen Play by LAMAR TROTTI • From a novel by Corra Harris

**20<sup>th</sup>**  
CENTURY-FOX

# PICTURE OF THE MONTH

**T**HE abiding appeal of Western films, both at home and abroad, probably stems from the love of adventure and spectacular heroism inbred in us all, be we seven or seventy. This Argosy Production, under John Ford's direction, should eminently satisfy "western" fans; it will be enjoyed also by those not commonly interested in this type of film. For in addition to the usual elements, "Rio Grande" has a good story enacted in a background of grandiose scenery of desert, rocky crags, river and valleys, a fine cast and an excellent musical score with appropriate vocal support by the Sons of the Pioneers.

"Rio Grande" (a Republic release) unfolds a rugged tale about the exploits of the U. S. Cavalry in an outpost on the American-Mexican frontier. Great unrest among the Indians, who engage in repeated attacks on army post and wagon trains, has to be subdued. This involves violent fighting and demands sacrifices in lives, strategy in command and daring courage at all times. Within this larger epic is a more personal conflict, the long standing estrangement between the Col-



Four of the principals in the stirring "Rio Grande": Ben Johnson, Maureen O'Hara, Claude Jarman, Jr., and Harry Carey, Jr. Time is post-Civil War.

onel and his Lady, their relationship in authority and parental affection for their soldier son, and a certain matter of honor in the bond of one's given word.

John Wayne is in his element as the serious, inflexible colonel; Maureen O'Hara plays his proud, high-born wife who harbors a grudge and hides her love. Claude Jarman, Jr. (who has come a long way since his start in "The Yearling") is their son bent on being a good soldier,

with physical courage and a sense of honor. Victor MacLaglen is the traditionally "tough sergeant" who loves to fight, to take an occasional strong drink and to shed a sentimental tear. There are many episodes of great suspense, many scenes of breath-taking beauty. Because such stories are in the American tradition and because this one will please family audiences, we believe that it will be well received. **F**

## OTHER CURRENT FILMS

Audience Suitability Ratings:  
A—Adults; Y—Young people,  
F—Family.

**EDITOR'S NOTE:** Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

**ALL ABOUT EVE** (20th Century-Fox). A tense and exciting social drama with an unusual plot culminating in a surprise ending. It is merciless satire on unscrupulous personal ambition. Suggesting strongly that stage people are hypocritical, ruthless opportunists, the characters are often frightening but never artificial. Drinking is part of some pathetic escape and frustration. **A**

**BREAKTHROUGH** (Warners). An infantry sergeant tells the story of the group of officers and men of his detachment who were part of the American forces invading Normandy during World War II. With clever insertion of war pictures, this gives an excellent portrayal of the preparations

for the invasion, the gain of a foothold on "Omaha" beach, the battles of the hedgerows, until the "breakthrough" for the battle of St. Lo. There is a certain amount of humor (some of it on the dubious side) which tones down the harshness but leaves to the subject its sense of realism. Well acted, well directed. **A, Y**

**TWO WEEKS WITH LOVE** (MGM). A romantic musical comedy, delightfully amusing, a feast for the eyes in bright Technicolor, and a joy to the heart in wholesome entertainment. From its lilting start to the closing number, it has nostalgic quality and refreshing music. Good family relations, excellent acting. **F**

**THE SOUND OF FURY** (United Artists). Tragic drama depicting the evil passions which can be aroused by sensational press accounts of crime. A terrible

indictment on the abuse of freedom of expression to serve evil ends. A lynching mob scene is so realistic, and other sordid elements of the story are so frankly enacted, that this picture can be rated only for mature and socially concerned adults. **A**

**HARVEY** (Universal-International). Because of the whimsical story, excellent acting, good casting and splendid direction, this picture cannot fail to interest as escape entertainment. It portrays the inebriate Elwood P. Dowd who, while in an alcoholic glow, stays sober enough to be pleasantly kind but is also drunk enough to imagine a gargantuan rabbit as his beneficent companion. The drinking in the film seems to prove that all one needs to be happy and avoid responsibility is to remain in the twilight zone of semi-inebriety. **A, Y**

**ROCKY MOUNTAIN** (Warners). A historical western of an unfamiliar phase of the Civil War involving a patrol of picked Confederates on their way to California to join others planning to take over that country for their side. The story is occasionally slow, but the characterizations of different types are so delineated that interest is created in each individual.

Film Reviews and Ratings by the  
**PROTESTANT  
MOTION PICTURE  
COUNCIL**

Grandiose scenery of desert scenes and effective musical background. Too strenuous for children. **A, Y**

**THE MINIVER STORY (MGM).** As a sequel to "Mrs. Miniver," this presents good family life, integrity, abiding love and understanding between husband and wife, ethical and moral considerations handled creditably, sorrow met with cheerful bravery and a satisfying assurance that life does not end with death. Artistically and dramatically, the production succeeds in being inspiringly moving. **A, Y**

**THE JACKPOT (20th Century-Fox).** The problems arising from winning the "jackpot" on a radio program are fully exploited in this comedy which gives promise of good entertainment at the start but rapidly deteriorates into the ridiculous. The drinking scenes are overdone, used for comedy and out of character with the people concerned. James Stewart does the best he can with the thin story, and is fairly well supported by others in the cast. **A, Y**

**HARRIET CRAIG (Columbia).** The Pulitzer prize play "Craig's Wife," while it has undergone some changes in its treatment for the screen, is still the story of a selfish and dominating woman. Joan Crawford plays Mrs. Craig in a way sure to provoke complete distaste for a woman who is all polish and no human kindness. As a study in life values, this will be appreciated by the mature audience interested in problem situations. Drinking is featured both as a social gesture and a means of escape. **A**

**TO PLEASE A LADY (MGM).** The story of a daredevil auto-racer and a ruthless woman columnist pitting their wills and their love against each other. A carnal, sensual performance. Much of the action is given to thrill-producing auto-racing and stunt driving. The dialogue is as brisk as the plot. This is planned to be "smart, sophisticated entertainment." It is. **A, Y**

**TWO FLAGS WEST (20th Century-Fox).** Taking a little known segment of American history, this film tells the story of a group of Confederate prisoners who gained their freedom by agreeing to fight hostile Indians at frontier outposts, under Union authorities. Ethical considerations are occasionally puzzling. There is prolonged brutality in the fighting. On the credit side, one finds some splendid camera shots of incredible beauty—and a few moments of engrossing suspense. **A, Y**

**WALK SOFTLY, STRANGER (RKO).** A man who has led a life of crime decides to go straight and shed his past. His reform is never convincing. A production neither artistic nor dramatic—with the possible exception of Spring Byington's interesting portrayal of a sentimental widow. **A**

**CASSINO TO KOREA (Paramount).** With the help of U. S. Signal Corps newsreels and some captured films, Quentin Reynolds narrates very effectively the story of the American soldiers' fight to gain Italy in World War II. **A, Y**



Roy Rogers vacationed recently with his pastor, Dr. John F. MacArthur.

## The Faith of the Stars

BY WILLIAM LINDSAY YOUNG

**R**oy Rogers does not believe that his job as a Christian is limited to what he does in and for the church to which he and his wife, Dale Evans, belong. He and his wife attend their church regularly, and his son and his wife sing in the church choir. What he hears in the pulpit he tries to put into practice in his daily activities. Knowing his popularity with boys he has organized a Roy Rogers Club on a national basis. It meets Saturday mornings in theaters all over the country. When he personally opens a meeting he asks the boys to bow their heads while he leads them in reciting the Lord's Prayer.

He gets many letters from parents in-

forming him of the illness of their children who ask for a picture of him and his famous horse, Trigger. He answers every such request even though it costs a great deal in time and money. Here is a telegram he has just sent to a boy in a distant state: "Dear Albert, I heard you haven't been feeling well lately. Trigger and I hope you are getting better. I want you to know that I am pulling for you, so keep your chin up for your pal, Roy Rogers." In this and in other ways Roy Rogers is exerting a wholesome influence on the lives of countless thousands of boys in the U.S.

Of his belief in the importance of a working faith, he says:

**"ALMOST** every boy dreams of being a cowboy. They love horses and like to ride them. That's why my wife, Dale Evans, and I get over a million letters a year from youngsters all over the nation. We are examples they emulate. We therefore take our church membership with real seriousness. After all, building a Christian world is the laymen's job. The only impression the unchurched get of Christianity is what they see in the lives of those of us who profess faith in Christ. As 'living epistles' we, who are laymen, can carry the message of the Gospel into areas of life where our ministers are never seen or heard. Those of us in the entertainment profession have the greatest opportunities, and therefore the greatest responsibilities, to see that by our character and conduct we bear witness effectively for the church and its cause. We who are churchmembers have just as much responsibility to make the kingdom of God a reality here and now as those who serve as ministers in the pulpit."

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## CHANGING WITH THE YEARS

(Continued from page 27)

what image we shall reflect, and we can distort the image. Thus a bright image in us can become dull (there were many in the days of Christ's bodily presence on earth who saw no royalty in Him); and a dull image in us can become bright, as when John Bunyan transformed his prison into a "Pilgrim's Progress."

The war was an instance. It moved some people to despair, so that they said: "People are essentially cruel, civilization is only a veneer, and there will always be wars." But other people were moved to resolve; so that they said, "People are both cruel and kind. Trusting themselves, they become cruel. Trusting God, they become kind. There need not be wars, and by God's grace wars shall end." The image on which they gazed was the same, namely, a world at war. But the reflection of the image was not the same: in one man it was despair, and in the other resolve.

A Chinese fable has it that a certain insect in China, named the mingling, has no offspring. How then does it breed? It stands in front of a twig, and says insistently, "Be like me! Be like me!" Thereupon the twig puts forth buds which change into legs, and other buds which change into wings, so that soon there is another mingling. All the world cries to us, "Be like me!" But we can still choose our model, and we can still affect the image as we receive it, turning the good into bad or the bad into good. The war can stamp despair on us; but, granted a certain will on our part, it can stamp instead contrition and resolve and hope. Not even Christ can image Himself in us without our wish and will. If we gaze on Him unbelievably, or if stubbornly we refuse to look at Him, we can mock Him like men of old; and, like them, we can nail Him to a Cross. We are not mere photographic plates.

The still more crucial fact is that Christ is not helpless or dead. "Beholding as in a mirror the glory of the Lord": mirrors then were made not of glass, but of burnished metal. They caught the light, and reflected it in a golden glow that suffused the face of the beholder. Actually Christ is more than a mirror: He is a living mirror. "We are changed from glory to glory, as by the Lord the Spirit." There you have it. Christ is not merely a radiant picture in the Gospels or in art. He is not merely a memory from far-off Galilee, and He does not grow pale in memory with the passing years. He is the Lord—the Conqueror of sin and time. He is the Lord, the Spirit—a Presence mighty in the world that He Himself has made. Therefore as we behold Him a Personal influence comes

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out to us, and changes us.

Hawthorne's story of "The Face on the Cliff" and of the boy who was changing by gazing on it has one weakness: stone is still stone, and it is doubtful if stone could ever thus shape the life of a boy. Such changes come only when sovereign life is laid on life. St. Francis was more changed by Jesus in a year than he could have been by gazing on a rock-face for fifty years. Pictures of Christ help, mostly because He is also within the eye and heart of the beholder. They never satisfy, for the same reason: because He is within the eye in such wonder that we know that He can never be portrayed. The early church is for witness. He, in His promised Spirit, so changed them that their cowardice became His valor, their dullness His swift sight. When the modern church is willing to wait in some new "upper room" there will be a new Pentecost—the gift of His spirit in vision and in power.

It is this power of Christ—a Presence, not merely a picture—that grants us hope. For, despite our measure of freedom, our power is small; and our faces are veiled. The reference in the text is to Moses climbing Mount Sinai to speak with God face to face. When he returned to his people in the valley his face shone so brightly with Divine light that he had to cover it. At first the cover was for their sake. Soon it was for his sake, for he did not wish them to learn that the light had faded. As for us, we cannot find God; so He has found us in the Christmas gift—His own coming to earth. As for us, the veil on our face is our own wrong of prejudice and pride, and we ourselves cannot remove it. But Christ is not bound. He is no mere picture: He is the Lord, the Spirit. Perhaps you have been on a hilltop shrouded in mist. Suddenly the air cleared, and you saw lake and meadow and village in panorama below you. The mist did not clear of itself. The sun came or the wind—forces beyond the mist or the hilltop or you. So Christ dispels our veil of gloom. Paul, his darkness pierced by a light that found him on the Damascus Road, could then say: "But we all, with unveiled face beholding as in a [living] mirror the glory of the Lord are changed into the same image . . . by the Lord, the Spirit." Our power, though we must use it as we have it, is still too small: His grace and power are the overcoming of the mists of our sin.

So we are all changed. We are changed in body—in only one direction: towards death and what lies beyond death. In that change we have no choice. We are changed in spirit towards death or toward life. Therein we have choice, and must exercise the choice. We are changed by what we contemplate in thought and deed. If we look on Christ we are changed into

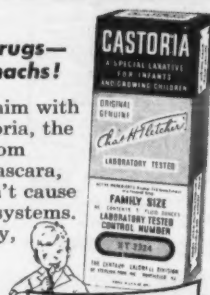
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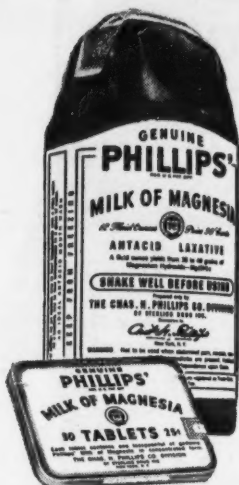
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His image; for, despite the gloom we have invited, His light pierces the gloom. "We all": it is a promise wide as human life. In it there is room for you.

There must be a purpose in the changing years. We rebel against the business of growing older. We scheme to defeat it, but never succeed. The end of another year reminds us of that failure. But there must be some purpose in it. Youth of body is to be sold for depth of understanding; the gifts of time are to be offered as price for the treasure of eternity. Life is given that we may be changed into His image. A philosopher in the Middle West, a lowly follower of Christ, who is in his eightieth year, insists, "I'm growing younger." He is a realist: he would not deceive himself. He means he is growing surer of God's grace in Christ. That is in real sense to grow younger—not in years, but in soul.

Byron writes of someone: "He was a man who had seen many changes, but always changed as true as any needle." That is possible for the man whose lodestar is Christ. Therefore look on Him, and keep on looking. The glory will strike from Him to you. It is at once your best joy and your best gift to your neighbors. It grows gradually from glory to glory. It is not locked within this life: it has Heaven and all God's years. It can turn even this dark time to its own light.

"We all, with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image, from glory to glory, by the Lord the Spirit."

## THE HIDDEN YEARS (Continued from page 31)

gone down Jordan, with many others, to see John, and had not come back with the rest. Where he was they could not find out. He had disappeared and no man knew where he was.

We were very anxious about him. It was a wild and lonely country down that way. Anything might happen to him there. Zerah, however, did not share our anxieties. She remained calm and undisturbed and went on with her work with as cheerful a grace as ever.

Then, after what seemed a terribly long time of suspense and anxiety, Simon came panting up one night with the good news that Jesus was home again.

"But," he said—wagging his head in a way that very clearly expressed his own utter incomprehension and grave doubts as to Jesus' sanity—"He's come back different. He's not what he was before."

"How different, Simon?" asked Zerah quietly.

"I don't know. Seems to me he's like what he was sometimes when he'd stopped out all night up in the

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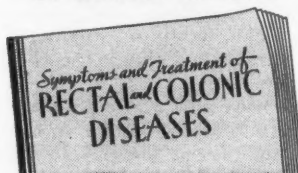


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hills—only more so, if you can understand what I mean, but now he's like that all the time."

"And are the people listening to him?" she asked, bending eagerly towards him.

"Oh, they're listening right enough. You can't get into our courtyard for them—crowds and crowds and crowds, all day long."

And Zerah sat back, her eyes and face glowing softly with that inward illumination which I had seen in her more than once before.

"You see," said Simon, scratching his head bewilderedly, "they say he's doing things that have never been seen before in this world—"

"What kind of things?" asked Zerah.

"Well"—he said, a trifle shamefacedly, as though he feared how we might receive it—"they do say he's set some people free from demons that have possessed them. And they say he's cured some people of their sicknesses, though the physicians hadn't been able to. So everyone's carrying their sick folk up to our house—"

"And he heals them?"

"Yes, so they say. But it's all beyond me and I don't know what to make of it."

We none of us knew what to make of it—except Zerah, who, as I now know, understood very much more than most.

The next news we had was that Jesus had left home and was going about the country teaching and preaching, and curing many sick folk, with some of the lake-men, who had given up their work to be with him; and great crowds were meeting him everywhere and were following him.

It seemed to us a very long time, and it was; but at last we heard that he was coming to Nazareth, and we were all agog with impatience till we should see him.

We heard and saw, by the crowds below, when he arrived, and young John and I went hurrying down.

"It is a joy to see you again, my Azor," he said, and his voice was fuller and richer and sweeter than ever. "And who is this?"

"It is John, who lives with his mother in our old house. They are from Jerusalem. He has been aching to meet you. So has his mother. And so have we all. See—they come—all of them!"

We sat in the sunset that night as we used to do, and he told us of his journeyings. He spoke hopefully of the eagerness of many of the people to hear his message—and sadly of some who would not.

I listened eagerly to all he said, but, I suppose because my mind was in such a turmoil, I remember only the

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general sense of it. And, besides, there was much that I could not then comprehend.

I gathered that the call to some great work for God had been growing and growing in him, always growing stronger and stronger, while he lived here—that the preaching of his cousin John, and his vehement assertions that the Kingdom was close at hand—and chiefly something that took place when he met John on the banks of Jordan and was baptized by him there—had made it a certainty to him.

He had felt wondrous new power given to him, and now, heart and soul and body, he was to devote himself to the work.

Jesus slept in his own old room that night, Zerah joyously going in with my mother.

Very early in the morning three of his followers came seeking him. But he told them he would spend that day up aloft and would join them in the village that night or the following day, and they went down again.

"You and I are for the hills today, my Azor," he said joyously. "For today we will be boys again. My heart turns often to the hills of Nazareth. The days here were very happy days."

"May I come too?" asked young John eagerly.

"Can you walk far and keep up with us?"

"I'm sure I can, with you, Master. Azor can tell you. I'm a good walker, and I can swim too."

"You shall come."

And Zerah, when she heard, begged to go too. So, after eating, we four set out, and Jesus led us by the hill-paths, and across the plain and the stream, to that hill where once, long before, we two had met his cousin John, and they had sat and talked of things beyond me.

We had brought cakes and fruit with us, and we lay long on the hill-top, looking across at Tabor and Gilboa, and he spoke quietly, but with feeling so deep and intense that it awed me again, of his mission and the way people were receiving it.

He jumped up suddenly and stood gazing earnestly out towards the village that lay below us. From the gateway had issued a small company carrying a bier, and it was coming towards the hill.

It was the meagerness of the following which appealed to him, I think. For it consisted of one solitary woman, and that was just the kind of thing that would touch his heart.

"Let us go down," he said and we followed him. When the bearers met us he made a sign to them to stop. The forlorn little mother stood and stared at us in wonder and reproach. Her face was very sad and worn and

her eyes were red with long weeping.

Jesus regarded her steadfastly for a moment. Then he bade the bearers set down the bier.

He stood looking down at the dead man who lay on it wrapped in his cerements. Then he leaned over him and spoke quietly.

And slowly—slowly and heavily—the dead man opened his eyes and lay looking up into his face—full of tenderest love and pity. Then he sat up, struggling to free his arms from the folds of the wrapper, and tore the linen bandages off his face. His face was lean and shrunken, and out of their deep hollows his eyes stared mistily.

And Jesus took him by the hand and lifted him off the bier. "Little Mother," he said joyously, "Your Father gives him back to you for happier times. Serve ye Him all your days!"

The amazed little woman fell on her son's breast, weeping as though her mind had gone. And then she slipped down to the ground, and knelt and kissed the folds of Jesus' robe.

Then he turned and led us quickly away up the hill. For the bearers, when they saw the dead sit up, had fled to the village, and now the whole population came pouring out of the gate and was running towards us.

**Z**ERAH'S face, as we went, was full of rapture and streaming with tears—a bright sun shining through joyous rain. Young John's eyes were nearly falling out, and his face was blank with awe and amazement. For myself, I went blindly—my feet stumbling along of their own accord, my mind groping helplessly for something to hold on to.

For I had, with my own two eyes, seen a dead man raised to life again—an incredible thing! And the doer of this incredible and impossible thing strode lightly on in front there—the dearest and closest friend I had ever had!

My heart and my mind—yea, and my very soul—were in a turmoil of perplexity. I was bursting to know—to know, as I now know, what no mortal man could tell me, for the full of it was beyond the mind of mortal man to grasp.

"Are you... are you... the Deliverer?" I whispered, awestricken.

"By the good will of My Father," he said quietly.

"And you will drive out the Romans and give us our right place in the world," said John, bursting through the amazement which had held him.

Jesus was silent for a time, and the far-away look in his eyes seemed to go away past us, right out over the whole world. Then he said gently,

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"There are greater Kingdoms than Rome, John, and greater things than driving the Romans into the sea. . ."

THE NEXT DAY was the Sabbath, and we all went down with him to the synagogue. I shrink from the recollection of that day, for it shows our people of Nazareth at their worst.

His followers were there waiting for him, and they made a way for us into the synagogue. The roll was handed to him and he read from the Prophet. This is what he read:

"The Spirit of the Lord is upon us, for He has consecrated me to preach the good news to the poor. He has sent me to proclaim release for captives, and recovery of sight to the blind, to set free the oppressed, to proclaim the Lord's year of favor."

Then he handed the roll back and sat down, and they all waited eagerly for him to speak.

And when he did speak they were astounded. For he said, so that every man heard it:

"Today . . . this scripture is fulfilled in your hearing."

They grasped his meaning, and a gust of resentful whispering ran through them.

"What does he mean?" I heard. "Isn't he the carpenter?" . . . "Haven't we known him all his life, and all his folk?" . . . "The spirit of the Lord upon Him! Well, what next?" . . . "Of all the impudence!"

"Quite so!" he said quietly. "A prophet receives no honor in his own country—nor ever did."

That bit deep and made them furious. They all sprang up and foamed and howled at him and would have clutched and struck him.

But Zerah was up and trying to make her way to him. "Foolish! Foolish and wicked!" she cried. "Are you all blind? Can you not see what he is?"

But Jesus just looked at them with those great calm, compelling eyes of his, and they wavered and broke before him, and he and his people passed out unharmed. When we saw he was safe we went back to my mother and Zoe and the others, and by the time we were able to get into the street he had disappeared.

We went home sadly, for we knew how this rebuff could not but pain him, and could we have had our way we would have removed every obstacle from his path.

"He's a very wonderful man," said John's mother.

"How very wonderful we none of us really know," said Zerah thoughtfully.  
(To be continued next month)

Abridged from the book entitled "The Hidden Years" by John Oxenham, published by Longmans Green & Co., New York 3, N. Y., \$2.75.

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## Drinking Drivers

TO THE EDITORS:

Congratulations for publishing the forceful and timely article "They Get Away With Murder" (Nov. '50). This information should be condensed in pamphlet form and distributed widely... Our slogan, as temperance people, might be: "Get busy and help save lives!"

Dolphin, Va.

LULU J. ANDERSON

... This article is about the finest I have ever read on the subject. It is a shame that we have allowed this condition to become the menace it is. The trouble is, everybody is for something remedial—if the other fellow will do it.

Decatur, Ill.

A. E. CONWAY

... It is a strange thing that Mr. Wilson should look down his nose at church groups which "discuss among themselves the deplorable state of things."... Not until the church is aroused to this problem and has the knowledge of facts to present it, can it do anything more effective than to educate its own members. From these educated members will then come the leaders for the further spread of the temperance gospel... Neither is the remark about the WCTU a just observation—or perhaps I should say it is true but deserves a better tone.

Portland, Ore. MRS. RALPH H. MORT

• Mr. Wilson assures us that he meant no offense to either church groups or the WCTU. If the facts were right but his tone wrong, put it down to his anxiety—which is ours—to get people away from mere viewing-with-alarm and out into action.

## Not So Flourishing

TO THE EDITORS:

"America's Schoolbook Scandal" (Sept. '50) is an interesting and valuable article on a problem of very real concern. I would agree with most of what Miss Stillwell has to say. I regret, however, that she inserted an occasional and unwarranted statement such as the one where she referred to teachers colleges and educational departments in some of our universities as places "where the educational crackpots and theorists flourish like a green bay tree..." I am inclined to believe that the proportion of such persons is very much lower among this group than any other in our society. With the four concluding recommendations I am in heartiest agreement.

Washington, D. C.

RICHARD B. KEENAN  
Secty., Nat'l. Commission for the  
Defense of Democracy Through  
Education

## Overboard With Hallelujahs?

TO THE EDITORS:

Did you go overboard with the Williams translation of the New Testament? Certainly it is well that we are given the Bible in the language of the day, and that care be given to render the fine shades of the original. But it is too bad that this otherwise good work is marred by the desire of the translator to grind his theological axe. And, of course, all those who agree with him will shout "Hallelujah," for now the "Bible" says just what they wanted it to say all the time.

Royal, Iowa

GILBERT A. JENSEN

Editor The Ansgar Lutheran

## World Council & Evangelism

TO THE EDITORS:

Your editorial comment on the small amount of money listed formally in the World Council budget for a Secretary of Evangelism ("News," Sept. '50) infers that the Council is not operating effectively in that fundamentally important area of church responsibility. May I point out that the greatest evangelistic agency of the churches is the International Missionary Council. The World Council and the IMC are intimately linked; they represent almost the same constituency and therefore to have a large Department of Evangelism in the former would be to suggest that the IMC is not evangelistic or not on the job. Second, may I observe that the national councils of churches, as the member agencies, maintain evangelistic work. The clearly expressed judgment of the member churches of the WC, in view of this, was against setting up a large department which might duplicate effort or blur responsibilities... The desire of the World

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page 32-33

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Council has been to make all of its work evangelistic in emphasis... The Central Committee of the WC last summer decided that the Second World Assembly in 1953 should center on the "affirmation that Jesus Christ as Lord is the only hope of both the Church and the world"—which, of course, is the essence of evangelism...

Gabriel Courier asks why the WC persists in giving ammunition to its critics. A curious thing is that it gets constantly criticized from both sides. The Communists can't say enough that is bad about it, and many on the extreme right say it is Communistic. The Fundamentalists attack it because they say it is modernistic, and the moderns attack it because they say it is fundamentalistic. It's really a great life, if one doesn't weaken!

New York, N. Y. HENRY SMITH LEIPER

• As a journal often in the middle of the same kind of two-way attacks, our sympathies are with the able and durable Dr. Leiper. But we still can't see the force of his argument. The Federal Council (about to be merged with the National Council as we go to press) also is a representative body like the World Council. The FC has seen fit to maintain a fullfledged Department of Evangelism, despite the fact that its member churches too maintain their own departments. And, as we've said again and again, this FC department has been its liveliest and most valuable section. If the FC, why not the WC? Making "all of its work evangelistic" is one of those lip-service salutes that mean nothing. Everybody's business becomes nobody's business.

## Coming Back Soon

TO THE EDITORS:

My "quiet hour" this morning was devoted to reading CHRISTIAN HERALD. This magazine is all that any fine Christian journal should be. I've been without it for a couple of years, but they seem like ten. A friend gave me a few copies the other day, and how I do bless her! As soon as I'm able, this grand Christian publication will be back in our home. I won't be content until it is.

Escalon, Cal. MRS. C. W. HACKETT

## Of "Trash" and "Prejudice"

TO THE EDITORS:

This is to inform you that you may keep your trash. I do not wish to have such low-rated articles in my home... Let's just say that God blesses the ignorant and He sure has blessed non-Catholics and that's why the Catholic tolerates them... My husband is one and although he had many queer ideas about Catholics, he soon learned that if you bother to investigate, things are quite different than they would like to have you believe and soon he will be one of our fold as many others are becoming everyday... Ours is the only one in unity, and everlasting.

Appleton, Wis.

MRS. REGINALD BROCKMAN

... Why is it you discriminate against the Catholics the way you do? In practically every issue there are either articles or snide remarks belittling and berating the Catholics... Rename your magazine "Against Catholics" or "Protestant Her-

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ald"; but Christian? Hardly! Not when you have racial and religious prejudices as your magazine does.

Wooster, Ohio MRS. HOMER SCHONID

. . . Repeatedly, I note attacks upon CHRISTIAN HERALD for publication of facts concerning the Catholic Church and its atrocities committed against the Protestants in South America and other places. I believe in tolerance, but of late I am sated with the "injured innocent" attitude the high officials in this church assume. All of us grant that the treatment of the priests in Communistic countries is regrettable. However, are the lives of these priests more sacred than the consecrated ministers in South America? The Catholics say that Protestantism has no right in that country, that South America belongs to the Catholics. Who gave it to them? We hear a lot about one or two priests being mistreated by Communists; do Catholics think that they may perpetrate crimes against hundreds of Protestants and be free from criticism? . . . I notice Elizabeth Bush ("Back Talk," Oct. '50) says the Ten Commandments are not being taught by Protestants. I wonder if she has read one of them, "Thou shalt not kill"?

Portland, Ore. MARY LEONA MCKAY

. . . I read with interest the letter to you by Elizabeth Bush. I wonder why she doesn't condemn Senator McCarran, a Catholic, for using his office to give money to Franco who shook hands with Tojo and congratulated him upon his dastardly Pearl Harbor atrocity? Why doesn't she condemn the Vatican for informing Hitler of our troop movements in Africa? Why doesn't she condemn the Catholics in Latin America for tearing down Protestant churches, torturing and sometimes killing our missionaries and their families? Why doesn't she condemn the Knights of Columbus who, with the hierarchy, are constantly threatening our Congressmen, Senators and President when they don't give Rome everything she asks for?

Florence, Ala. H. P. ARNCAN

### Shut-Ins' Apostle

TO THE EDITORS:

The article "Apostle to the Shut-Ins" (Sept. '50) is good! I was especially interested because I am a semi-shut-in, and greatly limited. I am trying to succeed in a work I love, writing hymns and little songs—and wonder if any other shut-ins have succeeded at that.

Jericho Center, Vt.

ROSE ETHEL TRACY

### That Label Again!

TO THE EDITORS:

I like everything about your magazine but the way the address is pasted on so as to obscure the important word "Christian." I like to keep the magazine on my reading table where friends can see it and maybe get interested, for they could all profit by its good articles—and so I want the word "Christian" to catch their eye and let them know I am on the Lord's side and ready to discuss spiritual things.

Walnut Creek, Calif.

MRS. DON DARROW

• Well, there's that label again—just when we thought we had everybody

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happy. When subscribers used to complain that the address label ruined the cover picture for framing, we designed a heading in a block away from the picture. That was fine, except the label totally blocked out the "Christian" part of our name; readers objected; we redesigned, making a bigger head. Happens that the label must go on the front cover. Our dilemma: how to get unobscured pictures and unobscured labels!

### "Unfair Criticism"

TO THE EDITORS:

In my estimation, there's no magazine to compare with the HERALD. The only feature I do not enjoy is some of the unjust, unfair criticism in "Back Talk." Makes me feel sorry that people can't control themselves at least to the point of keeping their grouches to themselves.

McConnellsburg, Pa.

(Mrs.) MARY J. DUFFEY

• If they did, Mrs. Duffey, we might never learn of some of our faults—and theirs! We rather pride ourselves on maintaining this forum for free and uninhibited reader reaction. When we shut out all but favorable criticism, we are being both un-Protestant and un-American.

### Back Numbers Wanted

TO THE EDITORS:

I would like to find someone who will part with a collection of old CHRISTIAN HERALDS. A friend of mine has not had the same privilege I have enjoyed, and is very eager to purchase some back numbers. Consecutive numbers covering a period of years preferred.

Madison College, Tenn.

EDNA ATKIN PEPPER

### Children's Page

TO THE EDITORS:

The Children's Page was certainly an inspiration! As a parent I am looking forward to the time when our son will be old enough to enjoy it.

Hershey, Pa.

(Mrs.) MILDRED R. McCORKLE

### Right Names; Wrong Faces

• Much more disconcerting than having one's name spelled wrong is to have somebody's else's face identified as your own.



J. WESLEY INGLES



ROBERT ROOT

And this, unfortunately and inexplicably, is what happened to two of our contributors in the December issue. In the "Among Those Present" column, page 3, the above gentlemen's identities became confused. They are properly (we hope) identified above and we sincerely regret the error.

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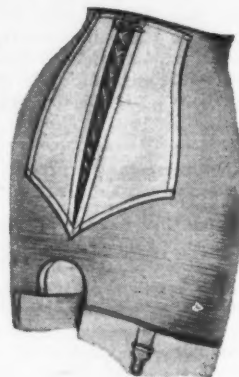
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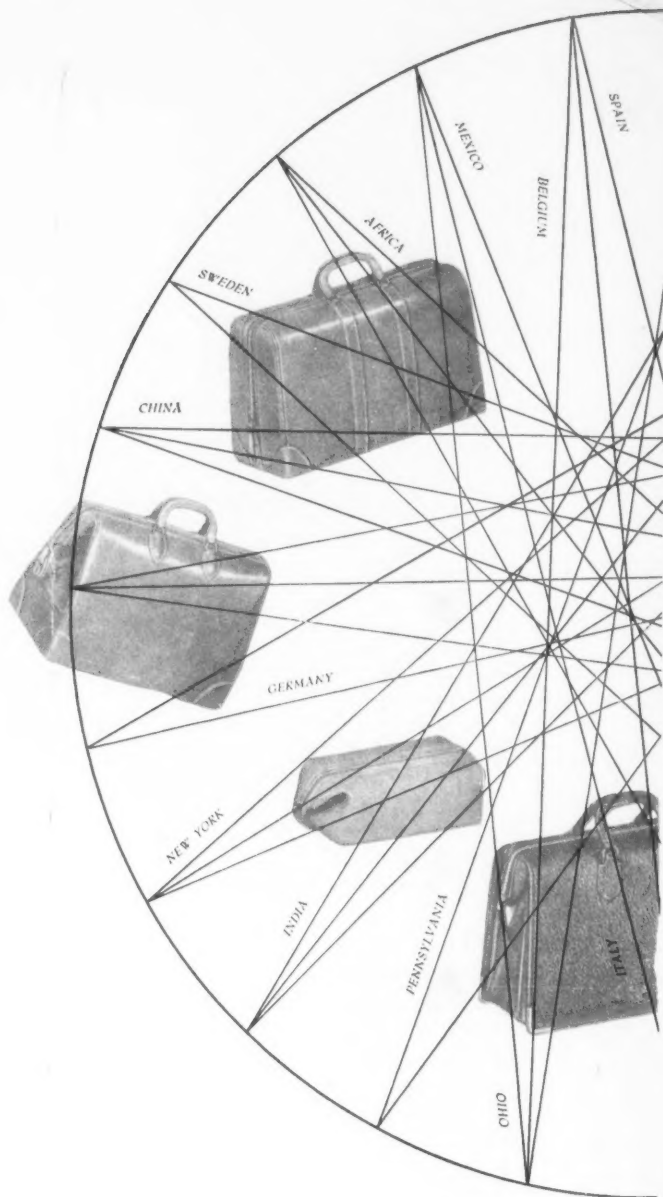
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